

The BIBLE The QURAN And SCIENCE By Faisal 2016

The Prophet Muhammad ﷺ said: "To spend one morning or evening in the cause of Allah is better than the world and whatever is in it." (Bukhari)

Quran is a book of signs from Allah and it contains many scientific miracles meaning it has information which have been discovered in the last few 100 years but these information has been in the Quran from the last 1400+ years. So Muslims believe Quran is God's last final revelation. It's a book of signs from the creator the all-mighty the all-known but it's not a book of science!

BY MR.FAISAL FAHIM

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Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people."Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent."Source: Sahih Muslim 47

Introduction :Surah Al-Fatiha (The Opening) al Quran)In the name of Allah, the Beneficent, the Merciful Praise be to Allah, Lord of the Worlds,The Beneficent, the Merciful.Owner of the Day of Judgment,Thee (alone) we worship; Thee (alone) we ask for help.Guide us on the straight path,

The path of those whom Thou hast favored;Not (the path) of those who earn Thine anger nor of those who go astray.

(1 : 1-7)

According to Islam the statements of the Torah and Bible which do not contradict but rather matches with

Quran Hadith and Islam are accurate but other statements which goes against the teachings of Quran Sunnah prophet Muhammad pbuh and Islam are errors made by humans.So those are not from God.

Muslims believe prophet Muhammad is mentioned in the OT and NT = Torah and Bible. But Jews and Christians

deny it .So they follow the teachings of the Church and synagogue and do not follow what is written in their holy

books.Quran is 100% words God. So if anything and whatever would contradict with Holy Quran is not accurate because Quran is 100% accurate and both Shia and Sunni follow the same 1 Arabic Quran.(Faisal Fahim)

Facts Only: Islam ,Science and Atheism!

Scientists can't tell what is beyond our observable universe!

THE QURAN ISNT A BOOK OF SCIENCE IT'S A BOOK OF SIGNS FROM GOD!

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.**THE SUN ROTATES**"It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course." [Al-Qur'aan 21:33] "It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD"And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing." [Al-Qur'aan 36:38]

THE EXISTENCE OF SUBATOMIC PARTICLES"The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'"

[Al-Qur'aan 34:3]

BARRIER BETWEEN SWEET AND SALT WATERS"He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20]

"It is He Who has Let free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53] **FRUITS CREATED IN PAIRS, MALE AND FEMALE**

"And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan13:3]**EVERYTHING MADE IN PAIRS**"Glory to Allah, Who created In pairs all things that The earth produces,as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36]

FOETUS PROTECTED BY THREE VEILS OF DARKNESS"He makes you, In the wombs of your mothers, In stages, one after

another, In three veils of darkness." [Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

(i) anterior abdominal wall of the mother

(ii) the uterine wall

(iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14] **"Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?"** [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word *dhukhan* which means smoke.

"Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

Muslims believe in science and also in Adam&Eve but The Quran gives the reason to think : It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future.God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some.But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words, not all jews but some Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: "Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" The Noble Quran, 5:60

Quran is not a copy of anything & there is no evidence to say such.statements in quran are against torah&bible.Torah & bible has so many errors & according to science 80%of Quran matches with science&other 20%of quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. so quran is the last &final word of god Allah &Muhammad is the last&final messanger of allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

To say that there is no god or there is they both should be based on facts and evidences. Just like stating Mr.X doesn't exist just because of lack of evidence. It doesn't proof that he doesn't exist. So if my neighbor Mr.X goes missing and police finds no evidence about him we can't just say he never existed! Humans have been part of this world about 6 million years according to some scientists. 1 million years ago there was no evidence for germs but they did exist! Still we are not sure whether aliens exist or not. The universe is like an ocean and the world is like a dust so what science has discovered it is not enough to make a scientific 100% proven statement that there is no god at all and science will never find god. If god exists science will be advanced enough 1 day to discover its mystery and it might take billions of years of research. But until then the claim of that there is no god is equally a blind faith as claiming that there is god for sure! So the best statement a logical person or a scientist could make is this that we don't know yet. Because science has yet to find much more then what we have now.

Even if 1 says the universe came from nothing that will contradict science because some scientists claim nothing comes from nothing! But some say something can come from nothing and in that case I can say god was created from nothing or is uncreated just like some claim the universe came from nothing but that contradicts the claim that nothing comes from nothing! So my point is sometimes even science can contradict science and be wrong rarely but it's possible because nothing is impossible. And claiming that god exists doesn't limit the possibilities but claiming it does not limit its possibilities. Just like $4+3=7$ but $4 \times 3=12$ so both have possibilities and we can't just claim or deny something without having the proper knowledge and evidence of it. There is no scientific statement made by a scientist who shows whether god exists or not! So I can say I don't know is the best answer. but if I'm a Muslim or Christian I can also say I have faith in god but atheists claim atheism isn't a religion so an atheist can't say I have faith that there is no god! so yes I will state that I believe in my religion which tells me god exists so I have faith and I am a believer but I am not claiming I have the evidence that I can prove the world that Allah exists. I don't have a video record of god & if you want that type of evidence! But guess what god has no image so I can't show god to anyone period. Besides we are supposed to believe in the unseen and that's where the faith/believe plays its role! But atheists don't have faith in any god or on religion. According to Islam we will never see god in this life and god is in heaven not in you or me or anywhere else but up in heaven only! Yes I believe in hell and heaven and it's my choice just like you exercise yours by not having faith and it's ok with me! But I disagree that atheists have an open mind since the basic system of atheism is based on denying others faiths no matter what they say and it's not that the scriptures don't have any scientific statements but because atheists simply don't want to believe! And it's a fact that atheists deny the facts found in religious scriptures just to stick to their views which aren't based on evidence but on blind faith. And they do this not because there is no evidence of scientific statements in the scriptures but because they don't want to believe period!(Faisal Fahim)

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smith, Mohammad and Mohammadanism. London 1874, p. 92.]

It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.[Annie Besant, The Life and Teachings of Muhammad, Madras 1932, p.4]

Words of Prophet Muhammad pbuh :On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494 "The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50 "The best among you are those who have the best manners and character."Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b "A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem."His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

It is mentioned in the book of Isaiah chapter 29 verse 12:"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

"Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him Nor Sleep. His are all things In the heavens and on earth. Who is there can intercede In His presence except As he permitteth? He knoweth What (appeareth to His creatures As) Before or After or Behind them. Nor shall they encompass Aught of his knowledge Except as He willeth. His throne doth extend Over the heavens And on earth, and He feeleth No fatigue in guarding And preserving them, For He is the Most High. The Supreme (in glory)." [Surah al-Baqarah 2: 255] Say, "He is Allah , [who is] One, Say: He is Allah, the One and Only; Allah , the Eternal Refuge. Allah, the Eternal, Absolute; He neither begets nor is born, He begetteth not, nor is He begotten; Nor is there to Him any equivalent." And there is none like unto Him. Surat Al-'Iklās Al-Quran.

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

THE QURAN PROVES WATER CAME FROM ROCKS FROM THE SPACE (by FAISAL)Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist.But the quran already has the answer because the quran is more superior than science & it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

God definition By Faisal: God neither born nor die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. Tv, watch, computer, phone everything has a purpose. Purpose of us is not just only to eat, poo, have sex & sleep. Purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying. No1 is superior whether you are black or white, arab or non arab, male or female. For god everyone is equal. Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & Eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat. And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you won't get poo & it's a unholy thing you get it when you eat foods on earth & the forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam & Eve were married & having sex for married couples is not sin in Islam. All humans are children of Adam & Eve. In Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God. Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace &

Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a

Muslim unless he believes Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect & live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger than fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Question: Does Quran mention that Prophet Muhammad is the last prophet?
Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Was prophet Jesus punished for other peoples sins:No,it was his enemy whose look was turned into the look & face of Jesus.Jesus was taken alive to heaven by God.Jesus will come back and will die on this earth as a human & messenger of Allah.From Adam to Moses to Jesus to Mohammad God sent all of them as messengers & they were all Muslims.God is the most just .He never does unjust.Every one will be punished for their own sins.God will never punish Jesus or anyone for the sins of others because that's unjust & common sense.God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness ,beg for it & promise God to not to repeat it again & God will forgive. Pray to God:God you love forgiveness,you are the forgiver I'm a sinner so please forgive me. people judge people .Allah judges you by your heart.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: If a man has 4 wives & they have a child there would be 1 father & that's the husband only. If a woman has 4 husbands & she gives birth it would be confusing to know who is father out of 4. But now with DNA test you can find out. And suddenly all 4 wives want to be a mom. They can go to 1 husband make love, wait couple of more months & finally give birth of their child. In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth & they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worse rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6. First the rule is to marry only 1 & then if he can do justice & treat all 4

100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry upto 4. Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3 times more right than the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives & wives are like the clothes to their husbands. It means they are both equal to Allah god even their physical shapes & purpose are different. & clothes were very important things in that time & still are. It's a grace a mercy & a blessing of god Allah that women can give birth and be a mother which man can never do or earn that right & respect & position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or menses was seen as a punishment & a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's the church's decision to have 1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from god the holy Quran which provides peace & protection for humanity. May Allah guide & protect all. No hate only love peace & god bless for all.

Killing innocent human is a major sin in Islam & Islam is against terrorism. prophet Muhammad said no one has the right to burn anything only god has the right to burn someone which is in hell. Love peace for all. May god bless & save us all.

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

Evolution in the Holy Quran:

It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future. God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words, some bad Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: but not the good one's & definitely not all jews okay.

"Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" (The Noble Quran, 5:60)"

First 2 of the 10 Commandments

I am the Lord thy God, Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven images.

SURAT AL IKHLAS (MAKKAH)

1) Say he is Allah one & only

(2) Allah, the eternal, absolute

3) He begets not, nor is he begotten

(4) And there is none like unto him (Al-Quran)

King James Bible

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said,

and shall he not do it? or hath he spoken, and shall he not make it good?

The original quran is 100% accurate in the Arabic language & its 1 only. But in English there are couple of translations of the same 1 arabic quran. so if some 1 wants to understand the quran properly he should read it in couple of translations of the same 1 arabic quran & learn some Arabic to understand the quran more accurately.

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, Mohammad and Mohammadanism. London 1874, p. 92.]

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.[W. Montgomery, Mohammad at Mecca, Oxford, 1953, p. 52.]

Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband. Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded Read.. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth; .There is one God.

In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumors of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being. At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever.. [James A. Michener, Islam The Misunderstood Religion., In the Reader's Digest (American Edition) for May 1955, pp. 68-70.]

EVOLUTION AN UNPROVEN THEORY :Is there a guarantee that there is 100% evidence of it? no as simple as that. Their stories of evidences Based on bone similarities has no evidence how

truthful they are because its mostly based on opinions.Fruits &vegetables have vitamins on them does it mean we came from them?Dogs have calcium in their bones.we have vitamins & calcium in our body ,so does it mean we came from them. God created the entire world matchable,livable,sutable for all humans & creatures.And he made us with similarities.All humans & animals breath from air,drink water.all living things,even trees have water in them like all humans.If god wants to create a cockroach a tree a bird a fish with human blood in them of course he can he is the creator.Its a miracle of god that we have similarities with monkies.It just proves god created the entire world with similarities with us.It does not prove we came from any animal or monkey.

Muhammad in Torah and Bible

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.

1.

John chapter 14 verse 16:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2.

Gospel of John chapter 15 verse 26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

3.

Gospel of John chapter 16 verse 7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the

Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos which means advocate or a kind friend rather than a comforter.

Paracletos is the warped reading for Periclytos. Jesus (pbuh) actually prophesised Ahmed by name. Even the

Greek word Paraclete refers to the Prophet (pbuh) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Spirit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Spirit of Truth, spoken about in this prophecy refers to none other than Prophet Muhammad (pbuh). All quotations of the Bible are taken from the King James Version.

Islam , Christianity ,Judaism and science

(See Genesis 1: 1 - 31) Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water appeared on earth on its first day, then the appearance of the plants on its third, and the animals on the fourth and the fifth days. The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.

Scientifically, saying that the creation of the earth was before the creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising!

In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations were millions of years before the presence of man. Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, "The sun also arises, and the sun goes down, and haste to its place where it arises." (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.

The author of that verse was not Allah (S.W.) the Omniscient, who says, "He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to

His law)" (Holy Quran, Surah 39, Az-Zumar – 5)

Describing Allah (S.W.), the Torah says that He is "That shaketh the earth out of its place, And the pillars thereof tremble".

(Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, "Where were you when I put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. "For the pillars of the earth are Lord's, and he hath set the world upon them." (1Samuel 2: 8).

The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.

Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, "All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again".

(Ecclesiastes 1: 7)

Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See 1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.

These errors and others testify that this book is not the word of Allah

The word of Allah (S.W.) does not err, nor teach people lies or error

And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your

witnesses or helpers (If there are any) besides Allah, If your (doubts) are

true. But if ye cannot – And of a surety you cannot. Then fear the Fire

Whose fuel is Men and Stones – Which is prepared for those Who reject

Faith." [Al-Qur'aan 2:23-24] Do not the Unbelievers see that the heavens and the earth

Were joined together (as one Unit of Creation), before we clove them

asunder?" [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is

inescapable! Allah mentions big bang in Quran! Scientists say that before the galaxies in the universe were formed, celestial

matter was initially in the form of gaseous matter "Moreover He Comprehended In His design the sky,

And it had been smoke: He said to it And to the earth: 'Come ye together, Willingly

or unwillingly They said: We do -Quran 41:11

The quran isn't a book of science but it's a book of signs from god!

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may

reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and

open; He, Most Gracious, Most Merciful. 23. Allah is He, than Whom there is no other god;- the

Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous: 4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens. 6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire. {Surah Baqarah Quran}284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

◀ Numbers 23:19 ▶

King James Bible

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Holman Christian Standard Bible

God is not a man who lies, or a son of man who changes His mind. Does He speak and not act, or promise and not fulfill?

Jubilee Bible 2000

God is not a man, that he should lie; neither the son of man, that he should repent; he said and shall he not do it? He spoke and shall he not execute it?

King James 2000 Bible

God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

Conclusion of the book:

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!! So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven). Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran & science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive & after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human & Muslim. Quran is the only accurate 100% words of god & word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion

which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah & bible.Torah & bible has so many errors. & according to science 80%of Quran matches with science &other 20%of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. So Quran is the last &final word of god Allah &Muhammad is the last&final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE NOT ALL KNOWN.THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL,LAST BOOK OF THE TRUE1GOD LORD ALLAH.)

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it,"Be",and it is. Al-Quran.

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

SOME CHAPTERS OF THE QURAN

19. Surah Maryam (Mary)

1. Kaf- Ha-Ya-'Ain-Sad.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

2. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

3. When he called out his Lord (Allah) a call in secret,

4. Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

5. "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!".

7. (Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

10. [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

11. Then he came out to his people from *Al-Mihrab* (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon.
12. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.
13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,
14. And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents).
15. And *Salamun* (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!
16. And mention in the Book (the Qur'an, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.
18. She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."
19. (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."
20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).'"
22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
24. Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;
25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."
26. "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.'"
27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariya* (an unheard mighty thing).
28. "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"
30. "He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;"
31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live."
32. "And dutiful to my mother, and made me not arrogant, unblest.
33. "And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
34. Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).
35. It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.

36. ['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabari]

37. Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

38. How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the *Zalimun* (polytheists and wrong-doers) today are in plain error.

39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

40. Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

41. And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet.

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"

43. "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.

44. "O my father! Worship not *Shaitan* (Satan). Verily! *Shaitan* (Satan) has been a rebel against the Most Beneficent (Allah).

45. "O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of *Shaitan* (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubi]

46. He (the father) said: "Do you reject my gods, O Ibrahim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."

47. Ibrahim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.

48. "And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."

49. So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaque (Isaac) and Ya'qub (Jacob), and each one of them We made a Prophet.

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise).

51. And mention in the Book (this Qur'an) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.

52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)].

53. And We bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy.

54. And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.

55. And he used to enjoin on his family and his people *As-Salat* (the prayers) and the *Zakat*, and his Lord was pleased with him.

56. And mention in the Book (the Qur'an) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.

57. And We raised him to a high station.

58. Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.

59. Then, there has succeeded them a posterity who have given up *As-Salat* (the prayers) [i.e. made their *Salat* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.

60. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught.

61. (They will enter) '*Adn* (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allah) has promised to His slaves in the unseen: Verily! His Promise must come to pass.

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salam* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqun* (pious and righteous persons - See V.2:2).

64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,

65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

67. Does not man remember that We created him before, while he was nothing?

68. So by your Lord, surely, We shall gather them together, and (also) the *Shayatin* (devils) (with them), then We shall bring them round Hell on their knees.

69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah).

70. Then, verily, We know best those who are most worthy of being burnt therein.

71. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.

72. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the *Zalimun* (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions

of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

75. Say (O Muhammad ﷺ) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]

76. And Allah increases in guidance those who walk aright [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in Our *Ayat* (this Qur'an and Muhammad ﷺ) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"
78. Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)?
79. Nay! We shall record what he says, and We shall increase his torment (in the Hell);
80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.
81. And they have taken (for worship) *aliha* (gods) besides Allah, that they might give them honour, power and glory (and also protect them from Allah's Punishment etc.).
82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).
83. See you not that We have sent the *Shayatin* (devils) against the disbelievers to push them to do evil.
84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).
85. The Day We shall gather the *Muttaqun* (pious - see V.2:2) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour).
86. And We shall drive the *Mujrimun* (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),
87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allah).
88. And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."
89. Indeed you have brought forth (said) a terrible evil thing.
90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,
91. That they ascribe a son (or offspring or children) to the Most Beneficent (Allah).
92. But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children).
93. There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.
94. Verily, He knows each one of them, and has counted them a full counting.
95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
96. Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).
97. So We have made this (the Qur'an) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqun* (pious and righteous persons - See V.2:2), and warn with it the *Ludda* (most quarrelsome) people.
98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

55. Surah Ar-Rahman (The Most Gracious)

1. The Most Beneficent (Allah)!
2. Has taught (you mankind) the Qur'an (by His Mercy).
3. He created man.

4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).
6. And the herbs (or stars) and the trees both prostrate.
7. And the heaven He has raised high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth He has put for the creatures.
11. Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).
12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinns and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinns did He create from a smokeless flame of fire.
16. Then which of the Blessings of your Lord will you both (jinns and men) deny?
17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinns and men) deny?
19. He has let loosed the two seas (the salt water and the sweet) meeting together.
20. Between them is a barrier which none of them can transgress.
21. Then which of the Blessings of your Lord will you both (jinns and men) deny?
22. Out of them both come out pearl and coral.
23. Then which of the Blessings of your Lord will you both (jinns and men) deny?
24. And His are the ships going and coming in the seas, like mountains.
25. Then which of the Blessings of your Lord will you both (jinns and men) deny?
26. Whatsoever is on it (the earth) will perish.
27. And the Face of your Lord full of Majesty and Honour will abide forever.
28. Then which of the Blessings of your Lord will you both (jinns and men) deny?
29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!
30. Then which of the Blessings of your Lord will you both (jinns and men) deny?
31. We shall attend to you, O you two classes (jinns and men)!
32. Then which of the Blessings of your Lord will you both (jinns and men) deny?
33. O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!
34. Then which of the Blessings of your Lord will you both (jinns and men) deny?
35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
36. Then which of the Blessings of your Lord will you both (jinns and men) deny?
37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.
38. Then which of the Blessings of your Lord will you both (jinns and men) deny?
39. So on that Day no question will be asked of man or jinn as to his sin, (because they have already been known from their faces either white or black).
40. Then which of the Blessings of your Lord will you both (jinns and men) deny?
41. The *Mujrimun* (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
42. Then which of the Blessings of your Lord will you both (jinns and men) deny?
43. This is Hell which the *Mujrimun* (polytheists, criminals, sinners, etc.) denied.

44. They will go between it (Hell) and the boiling hot water!
45. Then which of the Blessings of your Lord will you both (jinns and men) deny?
46. But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad ﷺ, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).
47. Then which of the Blessings of your Lord will you both (jinns and men) deny?
48. With spreading branches;
49. Then which of the Blessings of your Lord will you both (jinns and men) deny?
50. In them (both) will be two springs flowing (free)
51. Then which of the Blessings of your Lord will you both (jinns and men) deny?
52. In them (both) will be every kind of fruit in pairs.
53. Then which of the Blessings of your Lord will you both (jinns and men) deny?
54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
55. Then which of the Blessings of your Lord will you both (jinns and men) deny?
56. Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.
57. Then which of the Blessings of your Lord will you both (jinns and men) deny?
58. (In beauty) they are like rubies and coral.
59. Then which of the Blessings of your Lord will you both (jinns and men) deny?
60. Is there any reward for good other than good?
61. Then which of the Blessings of your Lord will you both (jinns and men) deny?
62. And besides these two, there are two other Gardens (i.e. in Paradise).
63. Then which of the Blessings of your Lord will you both (jinns and men) deny?
64. Dark green (in colour).
65. Then which of the Blessings of your Lord will you both (jinns and men) deny?
66. In them (both) will be two springs gushing forth water.
67. Then which of the Blessings of your Lord will you both (jinns and men) deny?
68. In them (both) will be fruits, and date- palms and pomegranates.
69. Then which of the Blessings of your Lord will you both (jinns and men) deny?
70. Therein (gardens) will be fair (wives) good and beautiful;
71. Then which of the Blessings of your Lord will you both (jinns and men) deny?
72. *Houris* (beautiful, fair females) restrained in pavilions;
73. Then which of the Blessings of your Lord will you both (jinns and men) deny?
74. Whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.
75. Then which of the Blessings of your Lord will you both (jinns and men) deny?
76. Reclining on green cushions and rich beautiful mattresses.
77. Then which of the Blessings of your Lord will you both (jinns and men) deny?
78. Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour.

56. Surah Al-Waqi'ah (The Event)

1. When the Event (i.e. the Day of Resurrection) befalls.
2. And there can be no denying of its befalling.
3. It will bring low (some); (and others) it will exalt;
4. When the earth will be shaken with a terrible shake.

5. And the mountains will be powdered to dust.
6. So that they will become floating dust particles.
7. And you (all) will be in three kinds (i.e. separate groups).
8. So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise).
9. And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).
10. And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,] will be foremost (in Paradise).
11. These will be those nearest to Allah.
12. In the Gardens of delight (Paradise).
13. A multitude of those (foremost) will be from the first generations (who embraced Islam).
14. And a few of those (foremost) will be from the later time (generations).
15. (They will be) on thrones woven with gold and precious stones,
16. Reclining thereon, face to face.
17. They will be served by immortal boys,
18. With cups, and jugs, and a glass from the flowing wine,
19. Wherefrom they will get neither any aching of the head, nor any intoxication.
20. And fruit; that they may choose.
21. And the flesh of fowls that they desire.
22. And (there will be) *Houris* (fair females) with wide, lovely eyes (as wives for the pious),
23. Like unto preserved pearls.
24. A reward for what they used to do.
25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.).
26. But only the saying of: *Salam!*, *Salam!* (greetings with peace) !
27. And those on the Right Hand, - Who will be those on the Right Hand?
28. (They will be) among thornless lote-trees,
29. Among *Talh* (banana-trees) with fruits piled one above another,
30. In shade long-extended,
31. By water flowing constantly,
32. And fruit in plenty,
33. Whose season is not limited, and their supply will not be cut off,
34. And on couches or thrones, raised high.
35. Verily, We have created them (maidens) of special creation.
36. And made them virgins.
37. Loving (their husbands only), equal in age.
38. For those on the Right Hand.
39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islam).
40. And a multitude of those (on the Right Hand) will be from the later times (generations).
41. And those on the Left Hand Who will be those on the Left Hand?
42. In fierce hot wind and boiling water,
43. And shadow of black smoke,
44. (That shadow) neither cool, nor (even) good,
45. Verily, before that, they indulged in luxury,
46. And were persisting in great sin (joining partners in worship along with Allah, committing murders and other crimes, etc.)

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"
48. "And also our forefathers?"
49. Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times.
50. "All will surely be gathered together for appointed Meeting of a known Day.
51. "Then moreover, verily, you the erring-ones, the deniers (of Resurrection)!
52. "You verily will eat of the trees of *Zaqqum*.
53. "Then you will fill your bellies therewith,
54. "And drink boiling water on top of it,
55. "So you will drink (that) like thirsty camels!"
56. That will be their entertainment on the Day of Recompense!
57. We created you, then why do you believe not?
58. Then tell Me (about) the human semen that you emit.
59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?
60. We have decreed death to you all, and We are not unable,
61. To transfigure you and create you in (forms) that you know not.
62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?
63. Tell Me! The seed that you sow in the ground.
64. Is it you that make it grow, or are We the Grower?
65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).
66. (Saying): "We are indeed *Mughramun* (i.e. ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, etc.)! [See *Tafsir Al-Qurtubi*, Vol. 17, Page 219]
67. "Nay, but we are deprived!"
68. Tell Me! The water that you drink.
69. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?
70. If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)?
71. Tell Me! The fire which you kindle,
72. Is it you who made the tree thereof to grow, or are We the Grower?
73. We have made it a Reminder (for the Hell-fire, in the Hereafter); and an article of use for the travellers (and all the others, in this world).
74. Then glorify with praises the Name of your Lord, the Most Great.
75. So I swear by *Mawaqi* (setting or the mansions, etc.) of the stars (they traverse).
76. And verily, that is indeed a great oath, if you but know.
77. That (this) is indeed an honourable recital (the Noble Qur'an).
78. In a Book well-guarded (with Allah in the heaven i.e. *Al-Lauh Al-Mahfuz*).
79. Which (that Book with Allah) none can touch but the purified (i.e. the angels).
80. A Revelation (this Qur'an) from the Lord of the '*Alamin* (mankind, jinns and all that exists).
81. Is it such a talk (this Qur'an) that you (disbelievers) deny?
82. And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!
83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?
84. And you at the moment are looking on,

85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, [*Tafsir At-Tabari*, Vol.27, Page 209]
86. Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.)
87. Bring back the soul (to its body), if you are truthful?
88. Then, if he (the dying person) be of the *Muqarrabun* (those brought near to Allah),
89. (There is for him) rest and provision, and a Garden of delights (Paradise).
90. And if he (the dying person) be of those on the Right Hand,
91. Then there is safety and peace (from the Punishment of Allah) for (you as you are from) those on the Right Hand.
92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism),
93. Then for him is entertainment with boiling water.
94. And burning in Hell-fire.
95. Verily, this! This is an absolute Truth with certainty.
96. So glorify with praises the Name of your Lord, the Most Great.

41. Surah Fussilat (Explained in detail)

1. *Ha-Mim*.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]

2. A revelation from Allah, the Most Beneficent, the Most Merciful.
3. A Book whereof the Verses are explained in detail; A Qur'an in Arabic for people who know.
4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not.
5. And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."
6. Say (O Muhammad ﷺ): "I am only a human being like you. It is inspired in me that your *Ilah* (God) is One *Ilah* (God - Allah), therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikun* (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc. - see V.2:105).
7. Those who give not the *Zakat* and they are disbelievers in the Hereafter.
8. Truly, those who believe (in the Oneness of Allah Islamic Monotheism, and in His Messenger Muhammad ﷺ) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the '*Alamin* (mankind, jinns and all that exists).
10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).
11. Then He *Istawa* (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

13. But if they turn away, then say (O Muhammad) "I have warned you of a *Sa'iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sa'iqah* which overtook 'Ad and Thamud (people)."

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."

15. As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our *Ayat* (proofs, evidences, verses, lessons, revelations, etc.)!

16. So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the *Sa'iqah* (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.

18. And We saved those who believed and used to fear Allah, keep their duty to Him and avoid evil.

19. And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there (the first and the last).

20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."

22. And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allah knew not much of what you were doing.

23. And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!

24. Then, if they have patience, yet the Fire will be a home for them, and if they beg for to be excused, yet they are not of those who will ever be excused.

25. And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.

26. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome."

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

28. That is the recompense of the enemies of Allah: The Fire, therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.).

29. And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."

30. Verily, those who say: "Our Lord is Allah (Alone)," and then they *Istaqamu* , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for."

32. "An entertainment from (Allah), the Oft-Forgiving, Most Merciful."

33. And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).

36. And if an evil whisper from *Shaitan* (Satan) tries to turn you away (O Muhammad (from doing good, etc.)), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.

37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.

40. Verily, those who turn away from Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).

41. Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allah's Speech, and He has protected it from corruption, etc.). (See V.15:9)

42. Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah Ū Æ ĩá).

43. Nothing is said to you (O Muhammad) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.

44. And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."

45. And indeed We gave Musa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'an). [*Tafsir Al-Qurtubi*, Vol. 15, Page 370]

46. Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves.

47. (The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

48. And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allah's punishment).

49. Man (the disbeliever) does not get tired of asking good (things from Allah), but if an evil touches him, then he gives up all hope and is lost in despair.

50. And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

51. And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.52. Say: "Tell me, if it (the Qur'an) is from Allah, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allah's Right Path and His obedience).

53. We will show them Our Signs in the universe, and in their ownelves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

54. Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!

75. Surah Al-Qiyamah (The Resurrection)

1. I swear by the Day of Resurrection;

2. And I swear by the self-reproaching person (a believer).

3. Does man (a disbeliever) think that We shall not assemble his bones?

4. Yes, We are Able to put together in perfect order the tips of his fingers.

5. Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.

6. He asks: "When will be this Day of Resurrection?"

7. So, when the sight shall be dazed,

8. And the moon will be eclipsed,

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)

10. On that Day man will say: "Where (is the refuge) to flee?"

11. No! There is no refuge!

12. Unto your Lord (Alone) will be the place of rest that Day.

13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].

15. Though he may put forth his excuses (to cover his evil deeds).

16. Move not your tongue concerning (the Qur'an, O Muhammad to make haste therewith.

17. It is for Us to collect it and to give you (O Muhammad the ability to recite it (the Qur'an),

18. And when We have recited it to you [O Muhammad through Jibrael (Gabriel)], then follow you its (the Qur'an's) recital.

19. Then it is for Us (Allah) to make it clear to you,

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,
21. And leave (neglect) the Hereafter.
22. Some faces that Day shall be *Nadirah* (shining and radiant).
23. Looking at their Lord (Allah);
24. And some faces, that Day, will be *Basirah* (dark, gloomy, frowning, and sad),
25. Thinking that some calamity was about to fall on them;
26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
27. And it will be said: "Who can cure him and save him from death?"
28. And he (the dying person) will conclude that it was (the time) of departing (death);
29. And leg will be joined with another leg (shrouded)
30. The drive will be, on that Day, to your Lord (Allah)!
31. So he (the disbeliever) neither believed (in this Qur'an, in the Message of Muhammad nor prayed!
32. But on the contrary, he belied (this Qur'an and the Message of Muhammad and turned away!
33. Then he walked in full pride to his family admiring himself!
34. Woe to you [O man (disbeliever)]! And then (again) woe to you!
35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
36. Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?
37. Was he not a *Nutfah* (mixed male and female discharge of semen) poured forth?
38. Then he became an '*Alaqa* (a clot); then (Allah) shaped and fashioned (him) in due proportion.
39. And made him in two sexes, male and female.
40. Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things).

112. Surah Al-Ikhlās or At-Tauhid (The Purity) 1. Say (O Muhammad "He is Allah, (the) One.
2. "*Allah-us-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
3. "He begets not, nor was He begotten;
4. "And there is none co-equal or comparable unto Him."

"Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him Nor Sleep. His are all things In the heavens and on earth. Who is there can intercede In His presence except As he permitteth? He knoweth What (appeareth to His creatures As) Before or After or Behind them. Nor shall they encompass Aught of his knowledge Except as He willeth. His throne doth extend Over the heavens And on earth, and He feeleth No fatigue in guarding And preserving them, For He is the Most High. The Supreme (in glory)."

[Surah al-Baqarah 2: 25]

"Someone said: women are the cause of problems in the world.. Yes. I agree because she suffered 9 months to bring a fool like you in life to say that women are the reason for problems..."

- Ahmed Deedat



Palestine belongs to the Arabs in the same sense that England belongs to the English or France to the French. It is wrong and in-human to impose the Jews on the Arabs.

(Mahatma Gandhi)

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The Prophet Muhammad (pbuh) said:

“Look at the one who is at the lower level than you, and do not look at the one who is above you, for that may keep you from scorning the blessing of Allah.”

[Sahih Muslim:7430]

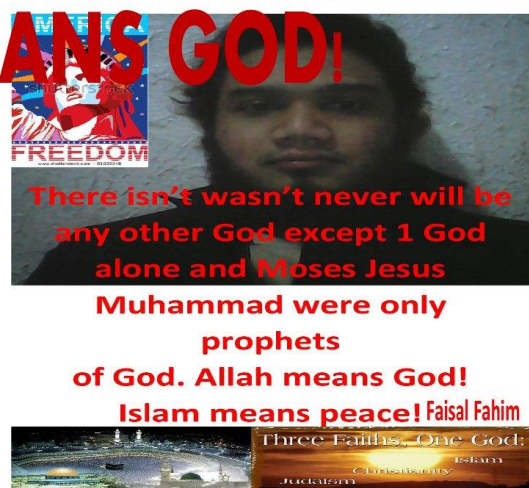
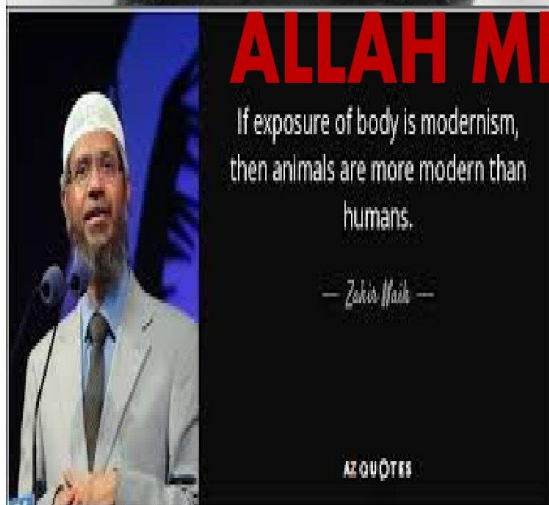




O people! Your God is one and your forefather (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person and a black person is not better than a red person, except in piety.

(Muhammad)

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A REQUEST FROM FAISAL: IF YOU LIKE THIS BOOK PLEASE SHARE IT AND FEEL FREE TO WRITE AN HONEST REVIEW.THERE IS NO GOD EXCEPT ONE ALLAH ALONE.MAY GOD REWARD YOU FOR A GOOD INTENSION.AMEEN.

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM.IN

AMERICA HE LIVED WITH HIS PARENTS.HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS.HE WAS INSPIRED BY DR.ZAKIR NAIK.HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY.SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people."Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent."Source: Sahih Muslim 47

The benefits of Salah the prayer performed in the Islamic way. This book describes both the worldly and spiritual benefits of Salah/salat/namaz.

The benefits of Salah the prayer performed in the Islamic way.

The benefits of Salah/salat/prayer performed in Islamic way. There are many benefits of Salah. There are 3 categories of the benefits of

performing the Salah/salat/prayer/namaz. 1st is the physical benefits because it's like exercising such as causing movements in the human body during performing the prayer or Salah in Islam. 2nd is the spiritual and mental wellbeing that connects with performing the Islamic prayer/Salah/salat/namaz. When a Muslim bows his head to god on the floor, this increases the blood flow in the brain and it's done in a short period of time and it's temporary so it's good for the brain and mental health.

Research shows praying the Islamic Salah can help mental wellbeing. 3rd is it connects with god spiritually which gives Muslims unlimited sawabs and rewards which will help a Muslim enter jannah/heaven in akhirat/here after which is the final life after death and its forever. So Salah can keep a person both mentally and physically fit as well

as it will also help believers enter heaven because Muslims are fulfilling the commands of Allah and the purpose of life by worshiping & praying the mandatory the must pray the Salah's 5times a day by saying some verses of the holy Quran, remembering and connecting with the only true 1 god Allah the creator of all and everything.

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Excuses for not doing Dawah

By Yahya Ahmed

This article is especially for those Muslims who are living in non-Muslim countries. In General, it is for all those who have any contact with non-Muslims.

Definition of Dawah and Islaah:

Da"wah means a „call“ or „invitation“; which means to invite non-Muslims to Islam as well as the Muslims to the true understanding and practice of Islam, but many a times, in context, it refers to the invitation of Islam extended to those who are yet to believe in or accept Islam.

„Islaah“ literally means „to repair“ or „to improve“. In an Islamic context, it refers to efforts to improve Muslims or to correct them.

Difference between Dawah and Islah:

Dawah in Arabic actually means an invitation and an invitation can only be given to an outsider. And in Islamic terminology, Dawah ul Islam means an invitation to Islam. When we speak about Islam to a non Muslim inviting to Islam it's called Dawah.

Many people even think when we speak about Islam to Muslim it's called Dawah and they use this term Dawah for both types of talk. Basically when we speak about Islam to a Muslim calling him closer or letting him know more about Islam the more appropriate word is Islah,

1. I do not have enough knowledge to do Dawah

This is one of the most common excuses given for not doing Dawah. The Prophet (pbuh) said “Convey (my teachings) to the people even if it were a single sentence” (Sahih Bukhari, Vol.4, Hadith 667)

In those days, times were different. The access to knowledge was difficult. They did not have the media, there were no books written at that time on Islam. Today the times have changed and access to knowledge has become very easy. There are countless number of books written by Muslims. There are so many websites available. There are so many videos available. Every Muslim at least knows one verse, but you can do the job more efficiently if you master on one topic initially to simply begin. Lets say a topic like “Is Jesus

God?” or “Prophet Muhammad (pbuh) in the Bible” or other religious scriptures or some other topic depending upon the person with whom you are doing Dawah. If you are interested, you can do it very easily its no big deal. All the material you can get for doing Dawah on this site. Or you can browse through the Islamic links section to find out more.

2. My own deeds are not too good, how can I do Dawah with others?

This is a nice statement to hear. This shows that how humble a Muslim is.

For those Muslims, who are not very good Muslims, doing Dawah will surely help you become better practicing Muslims. When you share something with others, you have the inclination to practice it yourself.

Your deeds are not really bad. The Christian missionaries who come to missionize the Muslims and people from other faith, they drink alcohol. Do you drink alcohol? No ! So who is better, Are they better or you? They gamble. Do you gamble? No! So who is better, are they better or you? They are promiscuous. Are you promiscuous? No! So who is better, are they better or you?

When they can do the job, what is wrong with you? They have the falsehood with them. You have the Truth of Islam with you. So why can't you do the job? The nonMuslims today want to know about Islam especially after September 11, 2001. The situation has turned in favor of Islam. So do not miss the wonderful opportunity that you have.

Note: When I say about missionaries, I do not mean all of them but many of them do indulge in such things. Generally, Muslims

are more moral than the missionaries especially those who come from the West.

3. First we should make our own Muslims better Muslims, then we should do Dawah

This is one of the most common excuse given by Muslims who live in Muslim countries. Making Muslim, a better Muslim is called “Islah”. It is important to make a Muslim a better Muslim, if he is not of the right track. Converting people is not in your hand. I know of “Muslims” who will not practice Islam even after you bring countless evidence and proofs to them. So you mean are you going to stick to them only and not move forward? Your job is to deliver the message to others. The Quran says “Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs. But if any

turn away and reject Allah,- Allah will punish him with a mighty Punishment, “ (Quran 88:21-24)
Dawah and Islah both are important at the same time. In Medina, at the time of the Prophet (pbuh) there were Muslims who did not use to come to the compulsory Prayers and the Prophet said “I feel like setting their houses on fire”

Even in Medina, there were such Muslims who were not good practicing Muslims. The Prophet (pbuh) did not say that I’ll just make them good Muslims and stick to them only. Yet he wrote letters to other non-Muslim kings, asking them to embrace Islam.

If you say that, first I will make Muslims better Muslims and then invite non-Muslims. That time will never come. That time will not come in your entire life, nor will it come even in your next ten generations.

I am not saying that you should only do Dawah. Dawah and Islah both are important. But if you have less time than Dawah is MORE important because the non-Muslims are involved in the sin of shirk i.e associating partners with Allah. This is the most heinous of sins. The Quran says

“Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.” (Quran 4:48)

So if you see a person who is involved in such a sin. He is going to hell for sure. If you are not going to stop that sin, then he’ll surely go to hell. So doing Dawah is a compulsory duty upon every Muslim and is very important task.

4. My Dawah will not be affective.

As I mentioned, our job is not to convert people. Our job is to deliver the message of Allah. It is he who gives guidance. The Quran says :

“Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs.” (Quran 88:21-22)

Allah (SWT) will not question you on the day of judgment whether they became Muslims or not. But he will question whether you delivered the message or not.

5. Doesn’t the Quran say “There is no compulsion in religion”

The Quran does say so. But it’s not right to quote the verse in bits and pieces. The verse reads “Let there be no compulsion in religion: Truth stands out clear from Error:” (Quran 2:256)

Your job is to deliver the message with wisdom and beautiful preaching. (Quran 16:125). Your job is not to convert people. A Muslim CANNOT force anyone to embrace Islam. You are supposed to deliver the Truth of Islam. The rest is up to them whether they accept or not.

6. Doesn’t the Quran say “To you is your religion, to me is mine”

Again, it’s the quotation out of context. Let’s read this verse in context.

1. Say : O ye that reject Faith! 2. I worship not that which ye worship, 3. Nor will ye worship that which I worship.

4. And I will not worship that which ye have been wont to worship, 5. Nor will ye worship that which I worship. 6. To you be your Way, and to me mine. (Quran 109:1-6) The Question of rejecting faith only arises when you present the faith in Islam to them. Your job is to deliver the message to them. If they don’t want to accept. As a last, resort its “To you be your Way, and to me mine.” Suppose if I see a Hindu doing idol worship. I’ll try to convince him that it is wrong even according to the Hindu Scriptures such as Bhagvad Geeta 7:19-23 etc. But yet he wants to do. “To you be your Way, and to me mine” So this is as a last resort NOT the first.

7. When we do Dawah, the non-Muslim says “mind your own business”

This is another common excuse given by the Muslims. The reply is, it is the business of every Muslim to mind other people’s business where faith is concerned. Dawah is a compulsory duty of every Muslim. Therefore, when the person says, “mind your own business” He is right, that is what you are doing. You are minding your own business only.

8. The person gets hurt if I do Dawah, it affects the friendship, and I do not want to hurt anybody.

The Question arises, does it hurt you when you see your friend or anyone doing blasphemy? Don't you realize that these people are going to hell?

Doesn't it hurt you when they say that God has a son? The Quran says:

88. They say: "((Allah)) Most Gracious has begotten a son!" 89. Indeed ye have put forth a thing most monstrous! 90. At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, 91. That they should invoke a son for ((Allah)) Most Gracious. 92. For it is not consonant with the majesty of ((Allah)) Most Gracious that He should beget a son. (Quran 19:88-92) Doesn't it hurt you when they give the worst swearing to Allah (SWT)? The Quran says that if the mountains had feelings and emotions like you and I have, they would fall in utter ruin, the earth will split asunder, the skies will burst. But what is happening to you? All you need to do is open your mouth.

Furthermore, it is a misconception that doing Dawah will break your friendship. The point is how your approach is. How good you are in your speech. How logical you are in your approach. If you start insulting his religion, that can make a difference but if you do it with wisdom and beautiful preaching inshallah you will not hurt anyone and your friendship to Allah should be much more important than the friendship to your non-Muslim friend. It is Our duty to remove the misconceptions about Islam and present the correct picture of Islam. To conclude, it all depends upon how strong your Eeman (faith) is.

9. It will create provocation among the non-Muslims Provocation is likely to be created if a person is a hater of Islam. Is this the reason that should stop you from spreading the message of Almighty Allah? Provocation is not the test. If this was the test, then our Beloved Prophet (pbuh) was a failure (Naozobillah). The pagan leaders, who loved him before, became his worst enemies. Did it make him stop from what Allah had commanded him? So provocation will be created among those non-Muslims who are haters of Islam, that should in no means bother, instead you should remain steadfast and practice what Allah (SWT) has commanded. 10. If Every Muslim becomes a Dae'e, then who will take other professions like Doctors, lawyers, engineers etc? Doing Dawah is a compulsory duty of every Muslim. In the Glorious Quran, Allah (SWT) speaks about full time Dae'es. The Quran says : "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity." (Quran 3:104) Today it is a dire need of the Muslim Ummah. We have very few people who are full time Dae'es. I am not saying that every Muslim should become full time Dae'e, but every Muslim can do part time Dawah e.g with your colleagues who you meet everyday in the office, with your friends who you meet in the school and university. While traveling, if you meet a non-Muslim or you can do Islah with those Muslims you meet, who are not good practicing ones. You can do it using media such as computer, internet etc. You can do it in many ways. The Glorious Quran says "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious:" (Quran 16:125) May Allah (SWT) make your efforts successful! Ameen !

Which is more important – Dawah to Non-Muslims or Islah of the Muslim Ummah? By Shaikh Abdul Azeem Madani Hafidhahullah translator: Umar Sulaiman The Ummah seems to be split into two extremes in this issue: Some say that we need to reform the Ummah first and they underestimate the importance of Dawah to Non-Muslims, while others claim the opposite.

Allah says in the Quran: 3:104 (the meaning of which can be translated as): Let there arise out of You a group of people inviting to All that is good (Islam), enjoining Al-Ma'rûf (i.e. Islamic Monotheism and All that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and All that Islam has forbidden). and it is they who are the successful. 3:110 (the meaning of which can be translated as): You [true believers In Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; You Enjoin Al-Ma'rûf

(i.e. Islamic Monotheism and All that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and All

that Islam has forbidden), and You believe In Allah. and had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but Most of them are Al-Fâsiqûn (disobedient to Allah - and rebellious against Allah's Command). Let it be known, that Al-Ma'roof includes all sorts of good deeds, the highest and greatest of which is proclamation of the Tawheed of Allah and Al-Munkar includes all sorts of evils, the gravest and most despicable of them being AsShirk (associating partners with Allah). So the command that Allah has given us, includes the responsibilities of Dawah and Islah collectively. The Madinan period of the Prophet's life gives us various examples, that while he was reforming the Muslim society, he was also writing letters to kings inviting them to Islam. When a governor complained to Umar ibn Abdul Azeez (May Allah have mercy on him) that due to large number of people accepting Islam, the Jizyah tax (tax paid by non-Muslims in an Islamic state) was constantly decreasing, the great Caliph replied: "Allah had sent down Muhammad as a guide, not as a tax collector" , implying that it was a happy thing to hear that people are embracing Islam. So the Ummah today is greatly in need of people who carry out both responsibilities without underestimating the necessity and importance of either of them. Also, as the Prophet ﷺ (peace and blessings of Allāh be upon him) says: "God, His angels and all those in

the Heavens and on Earth, even ants in their ant-hills and fish in the water, call down blessings on those who instruct others in beneficial knowledge." [Tirmidhi]

"Convey from me, even one verse." [Bukhari]

The Prophet in relation to this says:

"By Allah, if a single person is guided by Allah through you, it will be better for you than the best of camels." [Bukhari]

Additionally, Allah says Himself about the people that are successful:

"Let there arise out of you a group of people inviting to all that is good, enjoining AlMa'roof (Islamic monotheism and all that Islam orders one to do) and forbidding AlMunkar (Polytheism and disbelief and all that

Islam has forbidden). And it is they who are successful." [Qur'an: Chapter 3, Verse 104]

Who would know better than Our Creator about what is success and those that are successful? Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125] Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33) Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667) "Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran

Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran And I have sent you only as a giver of good news and as a warner. 25.56 Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book,

they are the ones cursed by Allah and cursed by the cursers." (Quran, alBaqarah: 159) Prophet

Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the

sun has shined over". The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

Conclusion: Dawah is as important as wajib and it's the biggest sunnah of Prophet Muhammad pbuh and it was fard/farz for our prophet and for all the prophets of Islam. After Prophet Muhammad pbuh the khalifas and sahabas continued dawah so we Muslims must unite as one ummah and continue the dawah to non-Muslims the biggest sunnah of Islam.

Information arranged and organized by MR.FAISAL FAHIM

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According to Islam the statements of the Torah and Bible which do not contradict but rather matches with Quran Hadith and Islam are accurate but other statements which goes against the teachings of Quran Sunnah prophet Muhammad pbuh and Islam are errors made by humans. So those are not from God. Muslims believe prophet Muhammad is mentioned in the OT and NT = Torah and Bible. But Jews and Christians deny it. So they follow the teachings of the Church and synagogue and do not follow what is written in their holy books. Quran is 100% words God. So if anything and whatever would contradict with Holy Quran is not accurate because Quran is 100% accurate and both Shia and Sunni follow the same 1 Arabic Quran. (Faisal Fahim)

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports. [Bosworth Smifu, Mohammad and Mohammadanism. London 1874, p. 92.] It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher. [Annie Besant, The Life and Teachings of Muhammad, Madras 1932, p.4]

Words of Prophet Muhammad pbuh :On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And

the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim. "Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494 "The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058 "To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50 "The best among you are those who have the best manners and character."Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b "A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan atTirmizi, Vol. 4, #2656

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem."His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew

language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present. It's majestic plural noun like Elohim which refers to 1 God only, so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural. (Edited by Faisal)

Gospel of John chapter 16 verse 12-14: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me". It is mentioned in the book of Isaiah chapter 29 verse 12: "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." When Archangel Gabriel commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

"Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him Nor Sleep. His are all things In the heavens and on earth. Who is there can intercede In His presence except As he permitteth? He knoweth What (appeareth to His creatures As) Before or After or Behind them. Nor shall they encompass Aught of his knowledge Except as He willeth. His throne doth extend Over the heavens And on earth, and He feeleth No fatigue in guarding And preserving them, For He is the Most High. The Supreme (in glory)." [Surah al-Baqarah 2: 255] Say, "He is Allah, [who is] One, Say: He is Allah, the One and Only; Allah, the Eternal Refuge. Allah, the Eternal, Absolute; He neither begets nor is born, He begetteth not, nor is He begotten; Nor is there to Him any equivalent." And there is none like unto Him. Surat Al-'Ikhlās Al-Quran.

Facts Only: Islam, Science and Atheism! Scientists can't tell what is beyond our observable universe! THE QURAN ISN'T A BOOK OF SCIENCE IT'S A BOOK OF SIGNS FROM GOD! The Sun and Moon. Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun. "Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13 The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat. **THE SUN ROTATES** "It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course." [Al-Qur'aan 21:33] "It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40] **THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD** "And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing." [Al-Qur'aan 36:38] **THE EXISTENCE OF SUBATOMIC PARTICLES** "The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you - by Him Who knows the unseen - From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'" [Al-Qur'aan 34:3] **BARRIER BETWEEN SWEET AND SALT WATERS** "He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20] "It is He Who has Let free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53] **FRUITS CREATED IN PAIRS, MALE AND FEMALE** "And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3] **EVERYTHING MADE IN PAIRS** "Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36] **FOETUS PROTECTED BY THREE VEILS OF DARKNESS** "He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness."

[Al-Qur'aan 39:6] According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to: (i) anterior abdominal wall of the mother (ii) the uterine wall (iii) the amnio-chorionic membrane.

EMBRYONIC STAGES "Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14] "Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?" [Al-Qur'aan 21:30] The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word *dhukhan* which means smoke.

"Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11] Again, this fact is a corollary to the 'Big Bang' and was not known to the Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge? Muslims believe in science and also in Adam&Eve but The Quran gives the reason to think : It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what

scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future.God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some.But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words, not all jews but some Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: "Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" The Noble Quran, 5:60 Quran is not a copy of anything & there is no evidence to say such.statements in quran are against torah&bible.Torah & bible has so many errors & according to science 80%of Quran matches with science&other 20%of quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. so quran is the last &final word of god Allah &Muhammad is the last&final messenger of allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

To say that there is no god or there is they both should be based on facts and evidences. Just like stating Mr.X doesn't exist just because of lack of evidence. It doesn't proof that he doesn't exist. So if my neighbor Mr.X goes missing and police finds no evidence about him we can't just say he never existed! Humans have been part of this world about 6 million years according to some scientists. 1 million years ago there was no evidence for germs but they did exist! Still we are not sure whether aliens exist or not. The universe is like an ocean and the world is like a dust so what science has discovered it is not enough to make a scientific 100% proven statement that there is no god at all and science will never find god. If god exists science will be advanced enough 1 day to discover its mystery and it might take billions of years of research. But until then the claim of that there is no god is

equally a blind faith as claiming that there is god for sure! So the best statement a logical person or a scientist could make is this that we don't know yet. Because science has yet to find much more than what we have now. Even if 1 says the universe came from nothing that will contradict science because some scientists claim nothing comes from nothing! But some say something can come from nothing and in that case I can say god was created from nothing or is uncreated just like some claim the universe came from nothing but that contradicts the claim that nothing comes from nothing! So my point is sometimes even science can contradict science and be wrong rarely but it's possible because nothing is impossible. And claiming that god exists doesn't limit the possibilities but claiming it does not limit its possibilities. Just like $4+3=7$ but $4 \times 3=12$ so both have possibilities and we can't just claim or deny something without having the proper knowledge and evidence of it. There is no scientific statement made by a scientist who shows whether god exists or not! So I can say I don't know is the best answer. but if I'm a Muslim or Christian I can also say I have faith in god but atheists claim atheism isn't a religion so an atheist can't say I have faith that there is no god! so yes I will state that I believe in my religion which tells me god exists so I have faith and I am a believer but I am not claiming I have the evidence that I can prove the world that Allah exists. I don't have a video record of god & if you want that type of evidence! But guess what god has no image so I can't show god to anyone period. Besides we are suppose to believe in the unseen and that's where the faith/believe plays its role! But atheists don't have faith in any god or on religion. According to Islam we will never see god in this life and god is in heaven not in you or me or anywhere else but up in heaven only! Yes I believe in hell and heaven and it's my choice just like you exercise yours by not having faith and its ok with me! But I disagree that atheists have an open mind since the basic system of atheism is based on denying others faiths no matter what they say and it's not that the scriptures don't have any scientific statements but because atheists simply don't want to believe! And it's a fact that atheists deny the facts found in religious scriptures just to stick to their views which aren't based on evidence but on blind faith. And they do this not because there is no evidence of scientific statements in the scriptures but because they don't want to believe period!(Faisal Fahim)

The Prophet Muhammad ﷺ said: "To spend one morning or evening in the cause of Allah is better than the world and whatever is in it." (Bukhari)

ZEALOT: Was Aisha the wife of Prophet Muhammad (pbuh) only 9 years old on the time of marriage?

O.K lets discuss this with open mind and logical reasoning...Did Prophet really married Hazrat Aisha (R.A) when she was 9 years old? Also why would a Prophet , that we claim is last messenger and is for all humanity , would do something that is morally wrong in our today's world?

The Hadith regarding the age of Hazrat Ayesha at the time of marriage, to be 9 is widely held among scholars as a ' Not the Real presentation of facts, quotation out of context,'.

"In the time before Islam, Abu Bakr married two women. The first was Fatila daughter of Abdul Uzza, from whom Abdullah and Asma were born. Then he married Umm Ruman, from whom Abdur Rahman and Aisha were born. These four were born before Islam." [5]

Being born before Islam means being born before the Call of Islam, before Prophet Muhammad (pbuh) received the message of Islam from Allah through angel Jibreel/Gabriel.

The life of Hazrat Aisha (Radhiyallahu-Anha) is proof that a woman can be far more learned than men and that she can be the teacher of scholars and experts. Her life is also proof that the same woman can be totally feminine and be a source of pleasure, joy and comfort to her husband, to negate the status of Hazrat Aisha RA by designing a conspiracy against her age, a hadith had been floated after specific alteration to prove the false claim that she was married with Muhammad SAWW (PBUH) around 9 years of age .

According to the Scholars the hadith reporting Hazrat Aisha's age are "weak". (chain of specific narrators not verified)

There is material from both the hadith writers (Sahih and Muslim) and earlier Islamic histories suggesting Aisha must have been much older than nine when married.

1) According to the generally accepted tradition, Aisha was born about 8 years before Hijrah(Migration). However, according to another narrative in Bukhari (Kitaab al-Tafseer) Aisha is reported to have said that at the time Surah Al-Qamar, the 54th chapter of the Qur'an , was revealed, "I was a young girl". The 54th Surah of the Qur'an was revealed nine years before Hijrah. According to this tradition, Aisha had not only been born before the revelation of the referred Surah, but was actually a young girl, not even only an infant at that time.

So if this age is assumed to be 7 to 14 years then her age at the time of marriage has to be between 14 to 21.

2) According to almost All the Historians, Asma; the elder sister of Aisha, was 10 years older than Aisha. It is reported in Taqreeb al-Tehzeeb as well as Al-Bidayah wa al-Nihayah that Asma died in the 73rd year after migration of Muhammad when she was 100 years old. Now, obviously if Asma was 100 years old in the 73rd year after Migration to Medina, she should have been 27 or 28 years old at the time of migration. If Asma was 27 or 28 years old at the time of hijrah, Aisha should have been 17 or 18 years old at that time.

Thus, Aisha – if she got married in 1 AH (after Migration to Medina) or 2 AH – was between 18 to 20 years old at the time of her marriage.

3) The hadith regarding her age has several aspects. First, the Prophet could not have gone against the Quran to marry a physically and intellectually immature child. Secondly, the age of Hazrat Aisha can be easily calculated from the age of her elder sister Hazrat Asma who was 10 years older than Hazrat Aisha. Waliuddin Muhammad Abdullah Al-Khateeb al Amri Tabrizi the famous author of Mishkath, in his biography of narrators (Asma ur Rijal), writes that Hazrat Asma died in the year 73 Hijri at the age of 100, ten or twelve days after the martyrdom of her son Abdullah Ibn Zubair. It is common knowledge that the Islamic calendar starts from the year of the Hijrah or the Prophet's migration from Mecca to Medina.

Therefore, by deducting 73, the year of Hazrat Asma's death, from 100, her age at that time, we can easily conclude that she was 27 years old during Hijra.

This puts the age of Hazrat Aisha at 17 during the same period. As all biographers of the Prophet agree

that he consummated his marriage with Hazrat Aisha in the year 2 Hijri it can be conclusively said that she was 19 at that time and not 9 as misinterpreted.

“Ever since I can remember (or understand things) my parents were following the religion of Islam.”
[8]

This is tantamount to saying that she was born sometime before her parents accepted Islam but she can only remember them practising Islam. No doubt she and her parents knew well whether she was born before or after they accepted Islam, as their acceptance of Islam was such a landmark event in their life which took place just after the Holy Prophet received his mission from God. If she had been born after they accepted Islam it would make no sense for her to say that she always remembered them as following Islam. Only if she was born before they accepted Islam, would it make sense for her to say that she can only remember them being Muslims, as she was too young to remember things before their conversion. This is consistent with her being born before the Call, and being perhaps four or five years old at the time of the Call, which was also almost the time when her parents accepted Islam.

Two further evidences cited by Maulana Muhammad Ali
In the footnotes of his Urdu translation and commentary of Sahih Bukhari, entitled Fadl-ul-Bari, Maulana Muhammad Ali had pointed out reports of two events which show that Aisha could not have been born later than the year of the Call. These are as follows.

1. The above mentioned statement by Aisha in Bukhari, about her earliest memory of her parents being that they were followers of Islam, begins with the following words in its version in Bukhari’s Kitab-ul-Kafalat. We quote this from the English translation of Bukhari by M. Muhsin Khan:

“Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah’s Apostle visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant.” [9]

Commenting on this report, Maulana Muhammad Ali writes:

“This report sheds some light on the question of the age of Aisha. ... The mention of the persecution of Muslims along with the emigration to Ethiopia clearly shows that this refers to the fifth or the sixth year of the Call. ... At that time Aisha was of an age to discern things, and so her birth could not have been later than the first year of the Call.” [10]

Again, this would make her more than fourteen at the time of the consummation of her marriage.

2. There is a report in Sahih Bukhari as follows:

“On the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw Aisha

daughter of Abu Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, 'carrying the water skins on their backs'). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people." [11]

Maulana Muhammad Ali writes in a footnote under this report:

"It should also be noted that Aisha joined the Holy Prophet's household only one year before the battle of Uhud. According to the common view she would be only ten years of age at this time, which is certainly not a suitable age for the work she did on this occasion. This also shows that she was not so young at this time." [12]

If, as shown in the previous section above, Aisha was 19 at the time of the consummation of her marriage, then she would be twenty years old at the time of the battle of Uhud. It may be added that on the earlier occasion of the battle of Badr when some Muslim youths tried, out of eagerness, to go along with the Muslim army to the field of battle, the Holy Prophet Muhammad sent them back on account of their young age (allowing only one such youngster, Umair ibn Abi Waqqas, to accompany his older brother the famous Companion Sa'd ibn Abi Waqqas). It seems, therefore, highly unlikely that if Aisha was ten years old the Holy Prophet would have allowed her to accompany the army to the field of battle.

Some references:

<https://archive.org/details/ProphetMohammadWasNotAPedophileNorHeMarriedA9YearOld>
<http://www.smashwords.com/books/view/464327>

This book is like a little dictionary. Please share the book and the knowledge of the book. If you read this book please pray for me to Allah to give me the best Jannah/heaven. Thank you and may Allah give you best Jannah/heaven too. Ameen.

Sincerely, (Faisal Fahim)

BY MR.FAISAL FAHIM

A REQUEST FROM FAISAL: IF YOU LIKE THIS BOOK PLEASE SHARE IT AND FEEL FREE TO WRITE AN HONEST REVIEW.THERE IS NO GOD EXCEPT ONE ALLAH ALONE.MAY GOD REWARD YOU FOR A GOOD INTENSION.AMEEN.

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM.IN AMERICA HE LIVED WITH HIS PARENTS.HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS.HE WAS INSPIRED BY DR.ZAKIR NAIK.HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY.SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS. MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD PBUH.SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST

SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY.ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD. MAY ALLAH GUIDE US ALL .AMEEN.

INFORMATION ARRANGED AND ORGANIZED BY MR.FAISAL FAHIM.

The most important and rewardful Prayers are the 5 times obligatory prayers & the 5 times 5 prayers rewards are equal to 50 prayers and this hadith proofs it: Narrated Malik bin Sasaa: The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' - (The Prophet added:). -There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed O son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He

made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)' " Allah's Apostle was addressed by Allah, "I have decreed My obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." - Sahih Al-Bukhari 4:429

Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that „Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari]

Volume 1, Book 11, Number 688: Narrated Abu Huraira: The Prophet said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhri prayer in its early time, they would race for it. If they knew the reward for the 'Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it." Saheeh bukhari

The Sunnah Prayer Of Fajr

1) 'A'isha (radiallahu anha) said, "The Messenger of Allah (salallahu alayhi wa sallam) was not as regular in any supererogatory (nafl) prayer as he was in the two rak'ats before Fajr." (Sahih Muslim 1:251)

2) 'A'isha (radiallahu anha) said, "I did not observe the Messenger of Allah (salallahu alayhi wa sallam) hasten towards any supererogatory (nafl) prayer as fast as he would to perform the two rak'ats before Fajr." (Sahih Muslim 1:251)

3) 'A'isha (radiallahu anha) reports that the Messenger of Allah (salallahu alayhi wa sallam) said, "The two (sunnah) rak'ats of Fajr are more superior than the world and everything within it." (Sahih Muslims 1:251)

4) 'A'isha (radiallahu anha) reports that the Messenger of Allah (salallahu alayhi wa sallam) said regarding the two (sunnah) rak'ats at the break of dawn, "They are more beloved to me than the entire world." (Sahih Muslim 1:251)

5) Abu Hurayra (radiallahu anh) narrates that the Messenger of Allah (salallahu alayhi wa sallam) said, "Do not abandon the sunnah rak'ats of Fajr, even if horses trample over you." (Sunan Abu Dawud 1:186, Athar al-Sunan 1:224)

Translation: Hadhrat Ka'ab Bin 'Ujrah (May Allah be well pleased with him) told Hadhrat Abdur Rahmaan Bin Abu Laila: Should I not give you a beautiful gift, which I heard from the Holy Prophet (Sallallahu alaihi wa sallam)? He said: Why not! You give me that gift. Then Hadhrat Ka'ab said: We asked the Holy Prophet (Sallallahu alaihi wa sallam): How should we send Durood on your family? Allah Most High has taught us how to greet them with Salaam. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: Say this: Allahumma Salli 'Ala (Sayyidina) Muhammadin Wa 'Ala Aali (Sayyidina) Muhammadin Kama Sallayta 'Ala (Sayyidina) Ibraheema Wa 'Ala Aali Sayyidina Ibraheema Innaka Hameedum Majeed. Allahumma Barik 'Ala (Sayyidina) Muhammadin Wa 'Ala Aali (Sayyidina) Muhammadin Kama Barakta 'Ala (Sayyidina) Ibraheema Wa 'Ala Aali Sayyidina Ibraheema Innaka Hameedum Majeed. (Sahih Bukhari, Hadith No. 3370)

Hadith No. 1

Hazrat Abdullah bin Mas'ud (r.a) narrated:

I asked the Messenger of Allah (saaw) "Which practice is most preferred by Allah (swt)?" The Messenger of Allah (saaw) replied "Offering Prayer within the prescribed time". I asked again "what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied "to do good deeds to and for your parents". I asked again "what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied "To struggle in the way of Allah (swt). (Bukhari and Muslim)

Hadith No. 2

Hazrat Abu Umaamah (r.a) narrated:

"The Messenger of Allah (saaw) said "When a person stands up for prayer the doors of the Heavens will be opened for him and all the obstructions between Allah (swt) and him will be removed and the hoors (women of paradise) will be there to welcome him. However this will only last until the person praying begins to unnecessarily clear the nose and throat."

(Tabarani)

Hadith No. 3

Hazrat Abu Dhar (r.a) narrated:

"On one occasion the Messenger of Allah (saaw) went out on a winters day when leaves were falling from the trees. the Messenger of Allah (saaw) grabbed two branches of a tree and said: "Oh Abu Dhar." Abu Dhar answered "I am here Oh Messenger of Allah (saaw)" Then the messenger of Allah (saaw) said "When a person performs his prayer for the sake of Allah (swt), then his sins will fall, like the leaves fall from the branches of a tree"

(Musnad Imam Ahmad)

Hadith No. 4

Hazrat Abu Hurairah (r.a) narrated:

The Messenger of Allah (saaw) said " the person who has purified himself before attending the mosque to perform prayer, then on his first step towards the mosque, one of his sins will be deleted (from his list of deeds) and on his second step, he will be elevated to one grade higher. This deletion of sins and elevation to a higher grade will continue in sequence with each consecutive step taken."

Hadith No. 5

Hazrat Zaid bin Khalid Johani (r.a) narrated:

The Messenger of Allah (saaw) said: "Whoever offers two rakats of prayer and makes no mistakes, then whatever his previous sins, they will be forgiven (minor sins)." (Musnad Imam Ahmad)

Hadith No. 6

Hazrat Abu Hurairah (r.a) narrated the hadith whereby the Messenger of Allah (saaw):

"Between the five prayers and from one Jummah to another and from one month of Ramadan to another, all the sins committed between each period will be deleted if you avoid the graver sins" (Muslim)

Abdullah ibn Shaqiq said: "I asked Aisha about the prayer of the Prophet and she said, 'He would pray four rakat before zuhr and two after it.'"
[Sahih Muslim]

In a hadith recorded by Imam Bukhari, Aisha (radi Allahu anha) said: "The Prophet never left praying four rakat before Zuhr and two rakat before Fajr under any circumstances."

"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles." (Al-Qur'an 5:6)

"The key to Paradise is the (stipulated) prayer. And key to prayer is cleanliness." (Ahmed)

"Purification is half of faith." (Muslim)

"Taking a bath on Friday is a must for every adult." (Bukhari)

"And establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt." (Al-Qur'an 29:45) 5:6

"See you not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise" (Al-Qur'an 24:41)

"Pray as you have seen me praying." (Bukhari)

(Our intention must always be to perform salah, to the best of our ability as

exemplified by the Holy Prophet Muhammad (PBUH).)

“One of the best deeds is to offer salah (prayer) in its early time.” (Tirmidhi)

“The key to Paradise is the (stipulated) prayer. And key to prayer is cleanliness.” (Ahmed)

DIRECTION OF KA’BAH FROM VARIOUS CITIES

CHAPTER 1

‘IBADAH (WORSHIP)

LONDON

NEW YORK

MOSCOW

JIBRALTAR

LAGOS

TOKYO

JAKARTA

SANTIAGO

CAPE TOWN SYDNEY

The word ‘Ibadah comes from the Arabic “Abd”, which means slave or servant. Man is a born subject and servant of Allah. When he turns to Allah with humility and devotion, he performs an act of ‘Ibadah. ‘Ibadah is a means for purifying man’s physical and spiritual life. In Islam, every good deed performed to seek the pleasure of Allah is an act of worship.

The obligatory rituals of ‘Ibadah are prayers (Salah), fasting (Saum), (Zakah) charity, pilgrimage (Hajj), and struggling in the way of Allah (Jihad). These along with Iman are often called the pillars of Islam. Islam is an integral whole. It covers all aspects of man’s life. The pillars unite all human activities, spiritual and material, individual and collective.

The obligatory rituals of ‘Ibadah make “faith” (Iman) to play a practical and effective role in the human life. ‘Ibadah is therefore something positive. It is the means by which the faithfuls can serve Allah as well as their fellow men.

The Salah, which is the subject of this booklet, is an essential part of ‘Ibadah. The Prophet (S.A.W) is reported to have said: “Salah is the pillar of Islam and whosoever abandons it, demolishes the very pillar of religion”.

Salah the Muslim prayer

CHAPTER 2

TAHARAH (PURIFICATION)

Before a person can say his prayer, he must be clean and pure. The Qur’an says: “Truly Allah loves those who turn to Him and those who care for cleanliness”. Cleanliness of mind, of body, and of clothes is called Taharah or purification. It is only in such a condition of purification that a Muslim may perform the Salah.

Purification of the body is attained by partial or total washing with clean water. The partial wash is known as Al-Wudu or the ablution, and the total wash is called Al-Ghushl or the washing (bath of the whole body).

AL--WUDU (ABLUTION)

The process of performing Wudu is as follows:-

Mention the name of Allah by saying

الرَّحِيمِ الرَّحْمَنُ اللَّهُ بِسْمِ

“BISMILLA HIR RAHMA NIR RAHEEM”

In the name of Allah, the Beneficient, the Merciful.

Wash both hands up to the wrists together three times, ensuring that every part including between the fingers is wetted by water as shown in figures 1, (a) and (b).

Figure 1(a) Figure 1(b)

Taking a handful of water into the mouth, rinse the mouth three times as shown in figure 2.

Snuff water contained in the right palm into the nose and then eject the water with the left hand (thrice) - as shown in figures 3 and 4.

Wash the face, ear to ear, forehead to chin, three times as shown in figures 5, 6 and 7.

Figure 2

Figure 3 Figure 4

Figure 5 Figure 6

Salah the Muslim prayer

Figure 7

Figure 9

Figure 8

Figure 10

Figure 11

Wash the right arm thoroughly from the wrist to the elbow three times.

Repeat the same with the left hand - as shown in figures 8 and 9.

Run moistened fingers through the ears, the first finger of each hand going across the outside (once) - as shown in figure 11.

If they are removed, it is necessary to re-wash the feet for Wudu. The process ends with the recitation of the Kalimatush-Shahadah:

لَهُ شَهِيدٌ لَّا إِلَهَ إِلَّا هُوَ
وَرَسُولُهُ عَبْدُهُ مُحَمَّدٌ وَأَنَّ

ASH-HADU AL-LA ILAHA ILLALLAHU WAH DAHU

LA SHAREEKA LAHU WA-ASH-HADU AN-NA

MUHAMMADAN ‘ABDUHU-WA-RASULUH

A fresh performance of Wudu is necessary if one breaks wind, touches genitals, or becomes sexually excited, or pays a visit to the lavatory, or falls asleep lying down, or vomits violently, or incurs a flow of blood from an injury, or a flow of impure fluid.

Wash both feet up to the ankles starting from the right and ensuring that all parts particularly between the toes are wetted - as shown in figure 12. If you had performed complete “Wudu” before putting on your socks, it is not necessary to remove them when you want to repeat the performance of “Wudu”. It is enough to wipe over the stockinged feet

with wet hands. This may be done for a period of one day, (and three days on journey) on the condition that the socks are not removed. Figure 12
Salah the Muslim prayer

AL--GHUSL (THE WASHING OR BATH)

The greater purification, Ghusl, is obligatory when one is defiled as a result of nocturnal emission (or a wet dream), marital intercourse, child birth, or when entering into the fold of Islam.

The procedure is as follows:-

Begin with the name of Allah as for Wudu. Wash the hands and the affected parts of the body with water to remove any impurity. Perform Wudu as above. Then wash the whole body three times, using clean water for each wash.

AT--TAYAMMUM(DRY ABLUTION)

On certain occasions, it may become either impossible (e.g. when water cannot be found or just enough for drinking is available), or it is dangerous because of illness, to use water for Wudu or Ghusl. In such situations, Tayammum (dry ablution) is performed.

The procedure:-

Begin with the name of Allah. Strike both palms on sand, or anything containing sand or dust, like a wall or a stone etc. Pass the palms of the hands over the face once. Strike the sand etc., again with the palms. Rub the right hand with the left palm from the wrist to the elbow and similarly for the left hand with the right palm. Finish with the Kalimatush-Shahadah as for Wudu.

DIAGRAM SHOWING

TIMINGS OF DAILY PRAYERS

CHAPTER 3

THE CONDUCT OF SALAH

In this section, some guidelines for the correct performance of Salah are given.

The most important pre-requisite, Wudu (ablution), is explained in the last chapter. Other important conditions are:-

noon

sunrise sunset

midnight

MAGHRIB

ASR

FAJR

ISHA

ZUHR

Salah the Muslim prayer

1. TIME

Each of the Salah must be offered at or during its proper time. No Salah can be said before its time. There are five obligatory prayers in a day.

Fajr - the morning prayer.

Zuhr - the early afternoon prayer.

‘Asr - the late afternoon prayer.

Maghrib - the sun-set prayer.

‘Isha - the night prayer.

2. DRESS

Before offering your Salah make sure that you are properly dressed. For men and boys, the dress should be such that it covers their bodies from the navel to the knees at least.

Women are required to cover themselves from head to foot, leaving only the face and hands uncovered. The dress for Salah must be clean and free from all impurities. During the monthly period women are free from obligation of Salah.

3. PLACE

Wherever a man might be, he can turn towards Allah in Salah and in devotion. The Prophet (S.A.W) has said, *“The (whole of the) earth has been rendered for me a mosque: pure and clean.”* Preferably Salah is to be offered in Jama’at - congregation. Salah is to be offered facing the Qiblah, the Ka’bah in Makkah. (See illustration on page 2)

FARD OR NAFILAH

Salah is composed of the Fard (obligatory) and the Nafilah (superogatory) prayers.

The Fard Salah are five in a day. Failure to perform any one of them is a blameable sin. The Nafilah includes the Sunnah, which the Prophet (S.A.W.) used to perform regularly before or after each Fard Salah.

PRAYERS IN SPECIAL CIRCUMSTANCES

When in circumstances where it is not possible to pray, or when on a journey, you are permitted to shorten Salah. Such a shortened prayer is known as Salat-ul-Qasr.

When travelling one may offer two raka’ats in place of four raka’ats in Zuhr, Asr and ‘Isha, but there is no change in the two raka’ats of Fajr and three raka’ats of Maghrib Salah. Besides this concession in Fard Salah, one may leave all the additional Sunnah except the two Sunnah raka’ats of Fajr and the Witr of ‘Isha prayer. In case the stay at any one place during the journey exceeds a fortnight, complete Salah, with all the Fard and Sunnah raka’ats must be offered.

If you are sick, you may offer your Salah in a sitting position or lying in bed, by making signs in place of the physical movements.

In journey, in sickness and in other emergencies, one is allowed to offer two separate Salah jointly. Thus Zuhr and ‘Asr can be said together in the last part of the period of Zuhr. Maghrib and ‘Isha may also be offered similarly towards the end of Maghrib time (when it is almost dark).

THE CALL TO PRAYER -- ADHAN

To assemble the Muslims for congregational prayer, “Adhan”, or the call to prayer is given. The caller (Mu’adhin) stands facing Ka’bah (Qiblah), and raising his hands to his ears calls in a loud voice :-

اَللّٰهُ اَكْبَرُ ۝ اَللّٰهُ اَكْبَرُ ۝ اَللّٰهُ

ALLAHU AKBAR ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

اَللّٰهُ اَكْبَرُ ۝ اَللّٰهُ اَكْبَرُ ۝ اَللّٰهُ

ALLAHU AKBAR ALLAHU AKBAR

**Allah is the Greatest Allah is the Greatest
Salah the Muslim prayer**

اللَّهُ إِلَهٌ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

**ASH-HADU AL-LA ASH-HADU AL-LA
ILAHA ILLALLAH ILAHA ILLALLAH**

**I bear witness that there is I bear witness that there is
no deity but Allah no deity but Allah**

اللَّهُ رَسُولُ مُحَمَّدٍ أَنَا أَشْهَدُ

ASH-HADU AN-NA MUHAMMADAR RASULULLAH

I bear witness that Muhammad (S.A.W) is the messenger of Allah

اللَّهُ رَسُولُ مُحَمَّدٍ أَنَا أَشْهَدُ

ASH-HADU AN-NA MUHAMMADAR RASULULLAH

I bear witness that Muhammad (S.A.W) is the messenger of Allah

الصَّلَاةُ عَلَى حَيِّ الصَّلَاةُ عَلَى حَيِّ

HAYYA 'ALAS SALAH HAYYA 'ALAS SALAH

Come to prayer Come to prayer

الْفَلَاحُ عَلَى حَيِّ الْفَلَاحُ عَلَى حَيِّ

HAYYA 'ALAL FALAH HAYYA 'ALAL FALAH

Come to success Come to success

أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ

ALLAHU AKBAR ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

اللَّهُ إِلَهٌ لَا إِلَهَ إِلَّا اللَّهُ

LA ILAHA ILLALLAH

There is no deity but Allah

In Adhan for Fajr Salah, the following sentence is added after

HAYYA 'ALAL FALAH:-

النَّوْمُ مِنْ خَيْرٍ _____ الصَّلَاةُ

ASSALATU KHAYRUM MINAN NAUM

Salah is better than sleep.

النَّوْمُ مِنْ خَيْرٍ الصَّلَاةُ

ASSALATU KHAYRUM MINAN NAUM

Salah is better than sleep.

**The Holy Prophet (S.A.W) has commanded that we should repeat the
same words as mu'azzin (but not aloud) and when he says:**

HAYYA 'ALAS-SALAH, HAYYA 'ALAL-FALAH we should say:

بِاللَّهِ إِلَهَ قُوَّةٍ وَلِ حَوْلٍ لَ

LA HAULA WA LA QUWWATA ILLA BILLAH

There is no might no power but from Allah

DU''A AFTER ADHAN

On completion of the Adhan, Muslims are recommended to recite:-

التَّامَّةُ الدَّعْوَةُ هَذِهِ رَبِّ اللَّهُمَّ

ALLAHUMMA RABBA HADHI-HID DA'WA-TIT-TAMMATI

O Allah! Lord of this complete call

مُحَمَّدًا آتِ الْقَائِلَةَ وَالصَّلَاةَ

WAS-SALATIL QA'E-MATI A'TI MUHAMMADAN

and prayer of ours, by the blessing of it give to Muhammad

الْفَضِيلَةَ وَالْوَسِيلَةَ

AL-WASILATA WAL FADI LATA

his eternal rights of intercession, distinction

وَعَدَّتْهُ الَّذِي مَحْمُوداً مَقَاماً وَابْعَثْهُ

WAB ‘ATH-HU MAQAMAM-MAHMUDAN

AL LADHI WA ‘AT-TAHU

and raise him to the highest rank You have promised him.

IQAMAH

After Adhan when the Muslims are assembled at the place of worship, a second call (Iqamah) is recited by one of the group. This signals the start of the congregational Salah. It is similar to Adhan except that it is recited faster but in a lower tone and the following sentences are recited after HAYYA ‘ALLAL FALAH:

الصَّلَاةُ قَامَتْ فَذِهِ الصَّلَاةُ قَامَتْ فَذِهِ

QAD QAMATIS SALAH QAD QAMATIS SALAH

The prayer has begun The prayer has begun

Narrated Anas bin Malik (RAA): Allah’s

Messenger (PBUH) said, “*SUPPLICATION MADE BETWEEN THE ADHAN AND IQAMA IS NOT REJECTED*” (An-Nasa’i)

CHAPTER 4

THE CONTENTS OF SALAH

Salah in Islam is a unique institution. It brings man closer to Allah by harmonising his mental attitude with physical posture. In Salah, a Muslim submits himself completely to his Creator.

When you are sure that you have fulfilled all necessary conditions for Salah, you are ready to offer Salah. A detailed account of how to say Salah is given below:-

Say to yourself that you intend to offer this Salah (Fajr, Zuhr, ‘Asr, Maghrib or ‘Isha) Fard or Sunnah. Then raise your hands to your ears (as in figure 1) saying:-

اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR

Allah is the Greatest

NOTE:-

The hand is in line
with ear lobe

Figure 1 Figure 2

Salah the Muslim prayer

Figure 3 Figure 4

Now placing your right hand on the left, just below, above or on the navel (as shown in figure 3 & 4) recite the following:-

وَبِحَمْدِكَ اَللّٰهُمَّ سُبْحَانَكَ

SUBHANA-KALLA HUMMA WA BI-HAMDIKA

O Allah, Glorified, Praiseworthy.

جَدُّكَ وَتَعَالَى اسْمُكَ وَتَبَارَكَ

WA TABARAKAS-MUKA WA TA’ALA JADDUKA

and Blessed is Your Name and Exalted Your Majesty

عَلَيْكَ اِلَهَ وَلَا

WA-LA ILAHA GHAIIRUKA

and there is no deity worthy of worship except You.

الرَّجِيمِ الشَّيْطَانِ مِنَ اللَّهِ أَعُوذُ

A'U-DHU BIL-LA-HI MINASH SHAITANIR RAJEEM

I seek refuge in Allah from the rejected Satan

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ

BISMILLA HIR RAHMA NIR RAHEEM

In the Name of Allah, the Beneficent, the Merciful.

After this recite the opening Surah Al-Fatihah:-

الْعَالَمِينَ رَبِّ إِلَهَ الْحَمْدُ

ALHAMDU LIL-LAHI RAB-BIL 'ALAMEEN

Praise be to Allah the Cherisher and Sustainer of the Worlds;

الرَّحِيمِ الرَّحْمَنِ

AR-RAHMA-NIR RAHEEM

Most Gracious, Most Merciful;

الَّذِينَ يَوْمَ مَالِكِ

MALIKI YAU-MID-DEEN

Master of the Day of Judgement.

نَسْتَعِيْزُكَ وَإِيَّاكَ نَعْبُدُ وَإِيَّاكَ

IYYA-KA N'ABUDU WA-IYYKA NASTA'EEN

You do we worship, and Your aid we seek,

الْمُسْتَقِيمَ الصِّرَاطِ اهْدِنَا

IHDI-NAS-SIRA-TAL MUSTAQEEM

Show us the straight way,

Salah the Muslim prayer

عَلَيْهِمْ أَنْعَمْتَ الَّذِينَ صِرَاطِ

SIRA TAL-LADHINA AN-'AMTA 'ALAIHIM

The way of those on whom You have bestowed Your Grace,

عَلَيْهِمُ الْمَغْضُوبِ غِيْرِ

GHAIRIL MAGHDUBI 'ALAIHIM

those whose (portion) is not wrath,

{آمِينَ} الصَّالِّيْنَ وَلَا

WALAD-DAL-LIN (AMEEN)

and who go not astray. (O' Allah accept our prayer)

Now recite the following or any other passage from the Holy Qur'an:-

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ

BISMILLA HIR RAHMANIR RAHEEM

In the Name of Allah, the Beneficent, the Merciful

أَحَدَ اللَّهُ هُوَ قُلْ

QUL HU-WAL-LAHU AHAD

Say: He is Allah the One and Only;

الصَّمَدُ اللَّهُ

ALLA-HUS-SAMAD

Allah, the Eternal, Absolute;

يُولَدُ وَلَمْ يَلِدْ وَلَمْ

LAM YALID WA LAM YULAD

He begets not, nor is He begotten

أَحَدٌ كُفُوًا لَهُ يَكُنْ وَلَمْ

WA LAM YAKUL-LAHU KUFU-WAN AHAD

and there is none like unto Him.

Now bow down saying:

اَكْبَرُ اللهُ

ALLAHU AKBAR

Allah is the Greatest

Place your hands on your knees and in this inclined position (Ruku' as shown in figure 5 & 5A) recite these words three times:-

اَلْعَظِيْمُ رَبِّ سُبْحَانَ

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

اَلْعَظِيْمُ رَبِّ سُبْحَانَ

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

اَلْعَظِيْمُ رَبِّ سُبْحَانَ

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

Figure 5 Figure 5A

Salah the Muslim prayer

Figure 6 Figure 7

Then come to the standing position (figure 6 & 7) saying :-

حَمْدُهُ لِمَنْ اللهُ سَمِعَ

SAMI 'ALLAHU LI MAN HAMIDAH

Allah has heard all who praise Him.

اَلْحَمْدُ لَكَ رَبَّنَا

RAB-BANA IAKAL HAMD

Our Lord: Praise be to you

Now saying "Allahu Akbar" prostrate on the ground with your forehead, the knees, the nose and palms of both hands touching the ground. In this position (Sajdah - as in figure 8 & 9) repeat these words three times at least:-

اَلْاَعْلٰ رَبِّ سُبْحَانَ

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

اَلْاَعْلٰ رَبِّ سُبْحَانَ

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

اَلْاَعْلٰ رَبِّ سُبْحَانَ

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

NOTE:- Your nose & forehead must be in line with the carpet. Sit upright with knees still on the ground after a moments rest perform the second Sajdah saying:-

اَكْبَرُ اللهُ

ALLAHU AKBAR

Allah is the Greatest

Figure 8

Figure 9

In the second Sajdah as before recite the following words three times:-

الْأَعْلَى رَبِّ سُبْحَانَ

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

Sit upright saying Allahu Akbar. This completes one raka'at of Salah.

The second rak'at is said in the same way except that after the second Sajdah you sit back, with the left foot bent towards the right, which should be placed vertical to the mat with the toes touching the mat. The palms should be lifted from the mat and placed on the knees.

In this position (Q'adah - as shown in figures 10 and 11 silently say these words (Tashahhud):-

Figure 10 Figure 11

وَالطَّيِّبَاتِ وَالصَّلَواتُ بِهِ التَّحِيَّاتِ

AT-TAHI-YATU LIL-LAHI WAS-SALAWATU

WAT-TAY-YIBATU

All prayers and worship through words, action and sanctity are for Allah only.

النَّبِيِّ أَيُّهَا عَلَيْكَ السَّلَامُ

AS-SALAMU 'ALAIKA AY-YUHAN-NABIY-YU

Peace be on you, O Prophet.

بَرَكَاتِهِ وَاللَّهُ وَرَحْمَةً

WA RAHMATUL-LAHI WA BARAKATUH

and Mercy of Allah and His blessings.

الصَّالِحِينَ اللَّهُ عِبَادٍ وَعَلَى عَلَيْنَا السَّلَامُ

AS-SALAMU 'ALAINA WA 'ALA 'IBADIL-LAHIS-SALIHEEN

Peace be on us and those who are righteous servants of Allah.

Salah the Muslim prayer

اللَّهُ إِلَّا إِلَهَ لَا أَنْ أَشْهَدُ

ASH-SHADU AL-LA ILAHA

IL-LAL-LAHU

I bear witness to the fact that

there is no diety but Allah.

وَرَسُولُهُ عَبْدُهُ مُحَمَّدٌ أَنْ وَأَشْهَدُ

WA ASH-HADU AN-NA MUHAMMADAN 'ABDUHU WA

RASULUH

I bear witness that Muhammad is His slave and messenger.

In a three raka'at (i.e. Maghrib) or four raka'at (like Zuhr, 'Asr and 'Isha)

Salah you stand up for the remaining raka'at after Tashahhud. On the other hand if it is a two rak'at (Fajr) Salah, keep sitting and after this recite Darud (blessing for the Prophet) in these words:-

مُحَمَّدٍ آلٍ عَلَى مُحَمَّدٍ عَلَى صَلِّ اللَّهُمَّ

AL-LAHUM-MA SAL-LI 'ALA MUHAMMADIN

WA 'ALA ALI MUHAMMADIN

O Allah, exalt Muhammad and the followers of Muhammad.

إِبْرَاهِيمَ آلٍ وَعَلَى إِبْرَاهِيمَ عَلَى صَلَّيْتَ كَمْ

KAMA SAL-LAITA 'ALA IBRAHIMA WA 'ALA ALI IBRAHIMA

As You did exalt Ibrahim and his followers

مَجِيدٌ حَمِيدٌ إِنَّكَ

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

مُحَمَّدٌ عَلَى بَارِكِ اللَّهُمَّ

AL-LAHUM-MA BARIK ‘ALA MUHAMMADIN

O Allah, bless Muhammad

بِمُحَمَّدٍ آلِ عَلٍ وَ

WA ‘ALA ALI MUHAMMADIN

and his followers

إِبْرَاهِيمَ آلِ وَعَلِ إِبْرَاهِيمَ عَلَى بَارَكْتَ كَمْ

KAMA BARAKTA ‘ALA IBRAHIMA WA ‘ALA ALI IBRAHIMA

as You have blest Ibrahim and his followers.

مَجِيدٌ حَمِيدٌ إِنَّكَ

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

And continue silently:-

دُرِّيَّتِي وَمِنْ الصَّلَاةِ مُقِيمٌ اجْعَلْنِي رَبِّ

RAB-BIJ-‘ALNI MUQEIMAS-SALATI WA MIN DHUR-RIY-YATI

O Lord! Make me and my children steadfast in Prayer;

لِ اغْفِرْ رَبَّنَا دُعَا وَتَقَبَّلْ رَبَّنَا

RAB-BANA WA TAQAB-BAL DU’A. RABBA-NAGH-FIRLI

Our Lord! Accept my prayer. Our Lord! forgive me.

الْحِسَابُ يَقُومُ يَوْمَ وَلِلْمُؤْمِنِينَ ۖ وَلِلْوَالِدَيْنِ

WA-LI WALIDAY-YA WA LIL-MU’MININA YAUMA

YAQUM-UL HISAB

and my parents and believers on the Day of Judgement.

Now turn your face to the right (as in figure 13 on next page) saying:-

اللَّهُ وَرَحْمَةً عَلَيْكُمْ السَّلَامُ

AS-SALAMU ‘ALAIKUM WA-RAHMATUL-LAH

Peace be on you and Allah’s blessings.

Salah the Muslim prayer

Then turn your face to the left (as in figure 14) and repeat the above words (aloud).

This completes your two raka’at Salah. The four raka’at of Zuhr, ‘Asr and ‘Isha and the three raka’at of Maghrib are said in an identical manner.

If you are performing a three raka’at (like Maghrib) or four raka’at (like Zuhr, ‘Asr and ‘Isha) Salah stand up after Tashahhud in the second Rak’ah saying ALLAHU AKBAR and recite Al-Fatihah. When you are offering Fard Salah do not recite any additional passage from the Holy Qur’an after Al-Fatihah in the last two raka’at. After the second Sajdah in the fourth raka’at say the Tashahhud, Darud and end with “AS-SALAMU ‘ALAIKUM WA-RAHMATUL-LAH” to each side (first right, then left as shown in the above pictures). This marks the end of Salah.

Figure 13 Figure 14

CHAPTER 5

SUNNAH AND NAFILAH

OR ADDITIONAL PRAYER

As you can see in the chart below, each Salah is composed of (a) Fard, the prescribed prayers, (b) Sunnah and (c) Nafilah or additional prayers.

Sunnah prayers are recommended by the Prophet. They are of two types; Sunnah Mu'akkadah & Sunnah Ghair Mu'akkadah. Sunnah Mu'akkadah are highly recommended and should not be missed without a good reason. Sunnah Ghair Mu'akkadah, are recommended, however they can be prayed occasionally or missed.

Nafilah prayers are optional. It is very rewarding to offer them if one has the time. The sequence of these additional prayers in each Salah is given below:-

* These Sunnah are Ghair Mu'akkadah

Name of

Salah Period

Fajr 2 2 None

Zuhr 4 4 2 + 2

Asr 4 4* None

Maghrib 3 None 2 + 2

'Isha 4 4* 2 + 2

+3 + 2

Sunnah or Nafilah

Number

of Fard

Raka'at

Before

Fard

Between Dawn until

Sunrise

Between just past noon

and mid-afternoon

Between mid afternoon

until before sunset

Between just after

sunset until dark

Between dark and

shortly before dawn

After

Fard

Salah the Muslim prayer

SALAT--UL--WITR

The three raka'at prayers said after the Fard and Sunnah of the 'Isha is called Salat-ul-Witr. It is strongly recommended in the practice of the Holy Prophet (peace be upon him) and is Wajib (necessary) according to one section of Muslims. Others regard it a mere Sunnah Salah.

The first two raka'at of this Salat-ul-Witr are said like the first two raka'at of the Maghrib prayers. In the third raka'at after al-Fatihah, recite some additional Surah or verses of the Qur'an.

Then, saying ALLAHU AKBAR raise your hands above your shoulders, fold your hands, and recite the following or any other similar Du'a silently. This is called Du'a-al-Qunut or the prayer of submission:-

وَسْتَغْفِرُكَ نَسْتَغِيثُكَ إِنَّا اللَّهُمَّ

ALLAHUM-MA IN-NA NASTA'EENUKA

WA NAS TAGH FIRU KA

O Allah, we seek Your help, and ask Your forgiveness

عَلَيْكَ نَتَوَكَّلُ وَ بِكَ وَنُؤْمِنُ

WA NU'MINU BIKI WA NATAWAK-KALU 'ALAIKA

and believe in You and trust in You,

وَنُشْكُرُكَ الْحَيِّ عَلَيْكَ وَنُشِّي

WA NUTHNI 'ALAIKAL-KHAIRA WA NASHKURUKA

and we praise You in the best manner and we thank You,

وَنُتَّكُ وَنُخْلَعُ نَكْفُرُكَ وَلَ

WALA NAKFURUKA WA NAKHLA'U WA NATRUKU

and we are not ungrateful and we cast off and forsake him

نَعْبُدُ إِيَّاكَ اللَّهُمَّ يَفْجُرُكَ مَنْ

MAYN-YAF JURUKA 'ALLAHUM-MA IY-YAKA N'ABUDU

who disobeys You. O Allah, You alone do we worship,

نَسْعَى وَإِلَيْكَ وَنَسْجُدُ نُصَلِّ وَلَكَ

WA LAKA NUSALLI WA NASJUDU WA ILAIKA NAS'A

and to You we pray, and before You do we prostrate,

to You do we turn to in haste

عَذَابِكَ وَنُخْشَن رَحْمَتَكَ وَنَرْجُو وَنُخَفِ

WA NAHFIDU WA NARJU RAHMATAKA WA

NAKHSHA ADHABAKA

and we submit, and hope for Your mercy,

and we fear Your punishment

مُلْحِقٌ بِالْكَفَّارِ ابْكْ عَذَابُ

IN-NA 'ADHABAKA BIL-KUF-FARI MULHIQ

Your punishment surely overtakes the unbelievers

After this saying ALLAHU AKBAR bow down in Ruk'u and then

complete the rest of the prayers like the Maghrib prayers.

PERSONAL PRAYER (DU'A) AFTER

SALAH

When you have completed your Fard or Sunnah prayers, you may pray to Allah in your own words offering him praise, thanksgiving or asking him for forgiveness for yourself, other Muslims, your own dear and near ones. For this Du'a keep sitting after the obligatory or Sunnah prayers, hold up your hands near each other with the palms up and fingers slightly bent (as shown in figure 15). In this position you may offer anyone of these or other personal prayers:-

Figure 20

السَّلَامُ وَمِنْكَ السَّلَامُ أَنْتَ اللَّهُمَّ

ALLAHUM-MA ANTAS-SALAMU WA MINKAS-SALAM

O Allah, You are the Author of Peace and from You comes Peace.

وَالْإِكْرَامُ الْجَلِيلُ ذَا يَا تَبَارَكْتَ

TABARAKTA YA-DHALJALALI WAL-IKRAM

Blessed are You, O Lord of Majesty and Honour.

وَلَيْسَ أَتَذُنَّ وَلِوَالِدَيَّ لَ اغْفِرُ اللَّهُمَّ

ALLAHUM-MAGHFIRLI WA LIWALIDAYYA

WA LI-ASATI-DHATI

O Allah, forgive me and my parents and teachers,

وَالْمُسْلِمَاتِ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَلَا جُنُوعٍ

WA LIJAMEE'IL MU'MINEENA WAL-MU'MINATI WAL
MUSLIMEENA WAL MUSLIMAT

and all the believing men and women and obedient men
and women with Your mercy.

الرَّاحِمِي ۖ أَرْحَمَ يَا بَرِّحَمَتِكَ

BIRAHMATIKA YA ARHAMAR-RAHIMEEN

O Most Merciful of (all) those who show mercy.

CHAPTER 6

SALAH ON SPECIFIC OCCASIONS

JUMU'AH PRAYER (Friday)

Beside the daily Salah, the Friday prayer is also obligatory upon Muslim men. For Muslim women it is not obligatory, but is desirable if they are able to do so without upsetting their household work.

The Friday Salah is offered in congregation on Friday at Zuhr time. First the Imam delivers a sermon (Khutbah). Then he leads the congregation in a two rak'at Salah. After this two or more raka'at of Sunnah or Nafilah prayers are offered individually.

TARAWEEH PRAYER ((Ramadan))

These prayers are offered during the month of Ramadan after 'Isha Salah. These consist of eight, twelve or twenty raka'at, and are offered two by two with a short rest between every four raka'at. They may be said alone but collective prayers are recommended. These are additional Sunnah prayers.

THE EID PRAYER (Salatul--'Idayan)

There are two Eid or occasions of great festivity for Muslims. The first is called Eidul-Fitr or the festival of fast breaking. It is celebrated on the first day of the tenth Islamic month (Shawwal) following Ramadan, the month of fasting. It marks great thanksgiving for the Muslims all over the world.

The second Eid is the Eidul-Adha or the festival of great sacrifice, which is observed on the tenth of Dhul-Hijjah, the last Islamic month. The animals are sacrificed to celebrate the great sacrifice of the Prophet Ibrahim (peace be upon him).

On both these Eids, Eid prayers are offered in congregation any time after sunrise and before noon. There is no Adhan (call for prayer) or Iqamah Salah the Muslim prayer

(second call before congregation). The Eid prayer consists of two raka'at (offered just as the two raka'at of Jumu'ah prayer are said) with six to sixteen additional Takbirs' (ALLAHU AKBAR). You say three or more Takbirs in the first raka'at after 'Thana and three or more Takbirs' in the second raka'at before you bow down for Ruku'.

A sermon (Khutbah) is delivered by the Imam (leader of the prayer) after the two raka'at Eid prayer unlike the Jumu'ah prayer when it precedes the prayer.

The prescence of all Muslims, women and children included is strongly recommended.

FUNERAL PRAYERS (JANAZAH)

It is a prayer to Allah for a deceased Muslim, and is a common

obligation on Muslims of the locality. The funeral Salah is offered in congregation but unlike other formal prayers, it has neither any Ruku' (bowing) nor any Sajdah (prostration). Following is the complete sequence of the funeral prayer.

Saying Takbir (Allahu Akbar) with the rest of the congregation raise your hands to your ears, then bring them down on, above or below the navel as in formal prayers with the right hand on the left. Then recite the following praise or Thana silently:-

وَبِحَمْدِكَ اللَّهُمَّ سُبْحَانَكَ

SUBHANA-KALLA HUMMA WA BI-HAMDIKA

O Allah, Glorified, Praiseworthy.

جَدُّكَ وَتَعَالَى اسْمُكَ وَتَبَارَكَ

WA TABARAKAS-MUKA WA TA'ALA JADDUKA

and Blessed is Your Name and Exalted Your Majesty

عَيْكَ إِلَهَ وَلَ

WA-LA ILAHA GHAIKUK

and there is no deity worthy of worship except You.

After Thana (SUBHANAKA....) again raise hands to your ears saying Allahu Akbar. Now silently recite the Darud:-

مُحَمَّدٌ عَلَى صَلَواتِ اللَّهِ

AL-LAHUM-MA SAL-LI 'ALA MUHAMMADIN

O Allah, exalt Muhammad

مُحَمَّدٍ آلٍ وَعَلَى

WA 'ALA ALI MUHAMMADIN

and the followers of Muhammad.

إِبْرَاهِيمَ عَلَى صَلَواتِ كَمْ

KAMA SAL-LAITA 'ALA IBRAHEEMA

As You did exalt Ibrahim

إِبْرَاهِيمَ آلٍ وَعَلَى

WA 'ALA ALI IBRAHEEMA

and the followers of Ibrahim

مَجِيدٌ حَمِيدٌ إِنَّكَ

IN-NAKA HAMEEDUM-MAJEED

You are the Praised, the Glorious

مُحَمَّدٌ عَلَى بَارِكِ اللَّهُمَّ

AL-LAHUM-MA BARIK 'ALA MUHAMMADIN

O Allah, bless Muhammad

مُحَمَّدٍ آلٍ وَعَلَى

WA 'ALA A'ALI MUHAMMADIN

and his followers

إِبْرَاهِيمَ عَلَى بَارَكْتَ كَمْ

KAMA BARAKTA 'ALA IBRAHEEMA

as You have blest Ibrahim

إِبْرَاهِيمَ آلٍ وَعَلَى

WA 'ALA A'ALI IBRAHEEMA

and the followers of Ibrahim

مَجِيدٌ حَمِيدٌ إِنَّكَ

IN-NAKA HAMEEDUM-MAJEED

You are the Praised, the Glorious

Now saying ALLAHU AKBAR recite the following:-

وَمَيِّتِنَا لِحَيَاتِنَا أَغْفِرُ اللَّهُمَّ

ALLAHUM-MAGHFIR LI-HAYYINA WA MAYYITINA

O Allah forgive our living and our dead

وَعَابِدِنَا وَشَاهِدِنَا

WA SHAHIDINA WA GHA'IBINA

the present and the absent.

وَكِبَرِنَا وَصَغِيرِنَا

WA SAGHIRINA WA KABIRINA

our young and the old,

وَأُنْثَانَا وَذَكَرَنَا

WA DHAKARINA WA UNTHANA

and the males and females.

الْإِسْلَامَ عَلَٰنَ فَأُخِيهِ مِنَّا أَحْيَيْتَهُ مِنَ اللَّهِمَّ

ALLAHUM-MA MAN AHYAYTAHU MIN-NA

FA-AHYIHI 'ALAL ISLAM

O Allah, be to whom You accord life among us cause him to live in the observance of Islam

الْإِيمَانَ عَلَٰنَ فَتَوَفَّاهُ مِنَّا تَوَفَّيْتَهُ نَوْمًا

WAMAN TAWAF-FAITAHU MIN-NA

FATAWAF-FAHU 'ALAL IMAN

and be to whom You give death, cause him to die in the state of Iman (faith).

أَجْرَهُ تَحْرِمْنَا لَكَ اللَّهُمَّ

ALLAHUMMA LA TAHRIMNA AJRAHU

O Allah! do not deprive us of reward for (supplicating for) him or her,

بَعْدَهُ تَفْتِنَا وَلَٰ

WA LA TAFTINNA BA'DAHU

nor put us to trial after him (or her)

If the deceased is a minor a boy or a girl then recite this Du'a:-

فَرَطًا لَّنَا اجْعَلْهُ اللَّهُمَّ

ALLAHUM-MA J'ALHU LANA FARATAN

O Allah, Make him our fore-runner,

Salah the Muslim prayer

نُحْرًا وَ أَجْرًا لَّنَا وَاجْعَلْهُ

WA J'ALHU LANA AJRAWN WA DHUKHRAWN

and make him for us a reward and a treasure,

وَمُشَفَّعًا شَافِعًا لَّنَا وَاجْعَلْهُ

WAJ'ALHULANA SHAFI'AWN WA MUSHAF-FI'AN

and make him for us a pleader, and accept his pleading.

اَكْبَرُ ٱللَّهُ

ALLAHU AKBAR

Allah is the Greatest

After this the Imam again says aloud "Allahu Akbar". The congregation repeats these words silently. Then the Imam and the congregation turn their faces first to the right and then to the left side saying As-salamu-Alaikum Wa-Rahmatullah on either side.

ٱللَّهُ وَرَحْمَةُ عَلَيْهِمُ ٱلسَّلَامُ

AS-SALAMU ‘ALAIKUM WA RAHMATUL-LAH

Peace be on you and Allah’s blessings.

Narrated Abu Huraira (RAA)

The Prophet (PBUH) said:-

**“WHEN YOU PRAY ON THE DEAD,
MAKE A SINCERE SUPPLICATION
FOR HIM.”**

(Abu Dau’d)

THE LAST TWO SURAHS FROM THE QUR’AN

Surah Falaq: 113

بِسْمِ الرَّحْمَنِ الرَّحِيمِ
*إِذَا وَقَبَ عَاسِقٍ شَرٍّ وَمِنْ *خَلَقَ مَا شَرٍّ مِنْ *الْفَلَقِ بِرَبِّ أَعُوذُ قُلْ
*إِذَا حَسَدَ حَاسِدٍ شَرٍّ وَمِنْ *الْعُقَدِ فِي النَّفَثَاتِ شَرٍّ وَمِنْ

**“QUL A’UZUBI RAB-BIL FALAQ. MIN SHAR-RIMA KHALAQ.
WA MIN SHAR-RI GHASIQIN IZA WAQAB. WA MIN SHAR-RIN
NAFFATHATI FIL ‘UQAD. WA MIN SHAR-RI HASIDIN I ZA HASAD.”**

**“Say: I seek refuge in the Lord of the dawn, from the evil of all that He has
created, and from the evil of the darkness of night when it falls.**

And from the evil of those (charmers) who blow into knots.

And from the evil of the envier when he envies.”

Surah Nas: 114

بِسْمِ الرَّحْمَنِ الرَّحِيمِ
*الْخَنَّاسِ الْوَسْوَاسِ شَرٍّ مِنْ *النَّاسِ إِلَهٍ *النَّاسِ مَلِكٍ *النَّاسِ بِرَبِّ أَعُوذُ قُلْ
*وَالنَّاسِ الْجِنَّةِ مِنْ *النَّاسِ صُدُورٍ فِ يَوْسُوفَ الَّذِي

**“QUL A’UZUBI RAB-BIN NAS MALIKIN NAS. ILA HIN-NAS. MIN
SHAR-RIL WASWA SIL KHAN-NAS. ALLAZI YUWASWISU FEE
SUDU RIN-NAS. MINAL JIN-NATI WAN-NAS.”**

**“Say: I seek refuge in the Sustainer of Mankind, the Owner of Mankind,
Lord of Mankind. From the evil of the sneaking whisperer. Who whispers
in the hearts of mankind. (Whether he be) from among jinns or mankind.”**

Amounts of Rakah for each prayer

Fajr:

i) First two rakat Sunnat Mokadda

ii) Two rakat Fard

Zuhr:

i) Four rakat Sunnat Mokadda

ii) Four rakat Fard

iii) Two rakat sunnat Mokadda

iv) Two rakat Nafil (Optional but spiritually beneficial)

Asr:

i) Four rakat sunnat ghair mokadda (Optional but spiritually beneficial)

ii) Four rakat Fard

Maghrib

i) Three rakat Fard

ii) Two rakat Sunnat Mokadda

iii) Two rakat nafil (Optional but spiritually beneficial)

Isha:

i) Four rakat sunnat e Ghair Mokadda (Optional but spiritually beneficial)

ii) Four rakat Fard

- iii) Two Rakat Sunnat Mokadda
 - iv) Two rakat Nafil (Optional but spiritually beneficial)
 - v) Three rakat Wajib
 - vi) Two rakat Nafil (Optional but spiritually beneficial)
- Must be with Wudu for all Salahs.

Salatul Ishraq : Saa'iduna Anas Bin Malik Radiallahu Anhu narrates that the Prophet of Allah Sallallahu Alahi Wasalam said "Whosoever offers his fajr prayer in congregation, then remains seated making zikr of Allah until the sun rises and thereafter offers two rakats, they will receive the reward of performing a Hajj and Umrah". (Sunan Tirmizi)

The Salah of the Prophet (may Allah's blessings and peace be upon him)
Hadrat Mughira (may Allah be pleased with him) said that the Prophet (may Allah's blessings and peace be upon him) prayed for so long in the night in standing posture that his feet got swollen up. His companions said to him, "O Prophet of Allah! Why do you exert so much when Allah (The Glorified and the Exalted) has forgiven you all sins." The Prophet (may Allah's blessings and peace be upon him) replied, "Should I not be a grateful servant of Allah?" (Bukhari, Muslim)

Adhan and Iqama

Narrated Hadrat Anas (may Allah be pleased with him): The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal (may Allah be pleased with him) was ordered to pronounce the Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for actual standing for the prayers in rows) by saying its wordings once (except for Qad - Qamatis-Salat which should be said twice). (Bukhari)

First Questioning will be about Salah

On the authority of Hadrat Abu Huraira (may Allah be pleased with him), who said that Allah's Messenger (may Allah's blessings and peace be upon him) said:

The first of his actions for which a servant of Allah (The Glorified and the Exalted) will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded; and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (The Glorified and the Exalted) will say: See if My servant has any optional prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion. (Tirmidhi, Abu Dawud, an-Nasai, Ibn Majah and Ahmad). (Hadith Qudsi)

Pray in All Circumstances

Narrated 'Imran bin Husain (may Allah be pleased with him): I had piles, so I asked the Prophet (may Allah's blessings and peace be upon him) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side." (Bukhari)

Salah Erases Sins

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "Let anyone tell me; if a stream flows by the house of any person and he bathes in it five times a day, whether any dirt will remain on his body." The companions replied that no dirt would remain in such a case. He said, "So is the case with prescribed prayers. Allah forgives men's sins (minor) on their account." (Bukhari, Muslim)

Salah is the Best Deed

Hadrat Abdullah Ibn Masud (may Allah be pleased with him) said that he enquired of the Prophet (may Allah's blessings and peace be upon him) what was the best deed in the sight of Allah. The Prophet (may Allah's blessings and peace be upon him) replied, "To say prescribed prayers at stated hours." I asked what was the next best. He said, "To be good to parents." I again asked what deed ranked next. He said, "To do Jihad in the way of Allah." Ibn Masud (may Allah be pleased with him) says that if he had gone on asking, the Prophet (may Allah's blessings and peace be upon him) would have told him more. (Bukhari, Muslim)

Salah Brings Salvation

Hadrat Abdullah bin Amr (may Allah be pleased with him) said that one day the Prophet (may Allah's blessings and peace be upon him) was talking about prescribed prayers and he said, "Whoso is regular in his prayers it will illumine his face, testify to the firmness of his faith and be the cause of his salvation on the Day of Judgement. And whoso neglects the prayers will neither acquire any glow nor staunchness of faith nor any means of salvation and he will join, on the Day of Resurrection, the company of Korah (Qarun), Pharoah, Haman and Ubay bin Khalaf." (Ahmad, Darimy, Baihaqi)

The Merit of Each Salah

Narrated by Hadrat Ibn 'Umar (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property." (Bukhari)

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "If people only knew the reward of giving the prayer-call or the merit of standing in the first row of the congregational prayers, they would insist on drawing lots for finding a place therein. And if they could know the merit of repairing to the mosque early for noon prayers, they would go there running and if they were to know the blessings of night and early morning prayers, they would go to the mosque dragging themselves on their buttocks if they had not the strength to walk upto it" (Bukhari, Muslim)

Say Prayers in Congregation

Hadrat Abu Darda (may Allah be pleased with him) said: They Holy Prophet (may Allah's blessings and peace be upon him) said, "If they are three persons in a habitation or in a jungle and they do not say their prescribed prayers jointly, it would mean that the devil has gained ascendancy over them. Therefore, make a rule for yourselves to say congregational prayers, for a goat which leaves the flock is devoured by the wolf." (Ahmad, Abu Dawud, an-Nasai)

Merit of the Congregational Prayer

Hadrat Anas bin Malik (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by 25 times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque Masjid Aqsa (of Jerusalem) is prayer by 50,000 times and his prayer in my mosque is prayer by 50,000 times and his prayer in the sacred mosque (of Ka'ba) is prayer by 100,000 times. (Ibn Majah)

The Timing of the Five Prayers

Hadrat Abdullah bin Amr (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: The time of Zuhr prayer remains till the sun declines and the shadow of a man becomes double his length and so long as the Asr prayer does not come, and the time of Asr prayer remains so long as the sun does not become yellow: and the time of Maghrib prayer remains so long as the red hue does not disappear; and the time for Isha prayers remains up to the midnight, and the time for Fajr prayer runs from the appearance of dawn till the sun does not rise, but when the sun rises, keep away from prayer because it rises between two horns of the devil. (Muslim)

How to Perform Salah

Hadrat Abu Hamid as Sayidi (may Allah be pleased with him) narrated amongst ten of the

companions of the Prophet (may Allah's blessings and peace be upon him): I know better than you about the prayer of Allah's Messenger (may Allah's blessings and peace be upon him). They asked: Narrate. He said: When the Prophet (may Allah's blessings and peace be upon him) stood for prayer, he raised his hands till he took them opposite his shoulders, then he recited takbir, then he read (the Qur'an), then he recited takbir and raised up his hands till he took them opposite his shoulders, then bowed placing his palms upon his knees, then making himself straight, neither lowering his head nor raising it up. Then he raised up his head saying, "Allah hears one who praises Him": then he raised up his hands till he took them opposite his shoulders by being straight: and he said: "Allah is the greatest." Then he lowered himself to the ground in prostration keeping his hands away from his two sides and bending the toes of his feet, he raised up his head and bent his left foot and sat on it, then he sat straight till every bone returned to its proper place. Next he prostrated and said: "Allah is Most Great", raising himself, and bent on his left foot and sat on it. Then he sat straight till every bone returned to its proper place. Then he stood up and did the same thing in the second Rak'at. At the end of the two Rak'ats he stood and said takbir raising up his hands till he took them opposite his shoulders, just as he recited takbir when he opened the prayer, then he did the same in the remaining portion of his prayer till when the prostration in which there was Taslim, he put out his left foot and sat on his hip bone upon his left side. Then he uttered Taslim. They said: You have spoken the truth. He used to pray thus. (Abu Dawud)

Straight Rows in Salah

Hadrat Anas (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: make your rows straight, because the straightening of lines is part of the Aqamat of prayer. (Bukhari and Muslim)

Follow the Imam

Hadrat Anas (may Allah be pleased with him) said: Allah's Messenger (may Allah's blessings and peace be upon him) led us in prayer one day, and when he finished his prayer he faced us and said, "O people, I am your Imam, so do not bow, prostrate yourselves, stand, or go away before I do, for I see you both in front of me and behind me." (Muslim)

Hadrat Abu Huraira (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: The Imam is appointed to be followed. So when he recites takbir, recite takbir: and when he recites (Qur'an), keep silent. (Abu Dawud, an-Nasai, Ibn Majah)

Dua After Salah

Hadrat Sawbhan (may Allah be pleased with him) reported that when Allah's Messenger (may Allah's blessings and peace be upon him) finished his prayer, he begged pardon thrice (Istighfar) and said:

O Allah! Thou are Peace, and from Thee is peace. Thou are Blessed,
O Lord of Glory and Honour. (Muslim)

Tasbih After Salah

Hadrat Ka'ab bin Uzzah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: There are some recitations after prayer, of which the reciters or the doers at the end of each obligatory prayer will not be disappointed -Tasbih for 33 times, Tahmid for 33 times and Takbir for 34 times. (Muslim)

Dua Qunut in Salah

Narrated Hadrat Anas (may Allah be pleased with him): The Qunut used to be recited in the Maghrib and the Fajr prayers. (Bukhari)

Salatus-Safar

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) once stayed for nineteen days and prayed shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer. (Bukhari)

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Isha' prayers together. (Bukhari)

Friday Prayers

Narrated Hadrat Abu Huraira (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu'a prayer) they (i.e. angels) fold their papers and listen to the Khutba." (Bukhari)

Hadrat Abdul Ja'ad az-Zumairi (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Whoso gives up three Friday prayers by way of neglecting them, Allah (The Glorified and the Exalted) will seal up his heart. (Abu Dawud, Tirmidhi, an-Nasai, Ibn Majah)

Eid Prayers

Narrated Hadrat Abdullah bin Umar (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the prayer of Eid-ul-Adha and Eid-ul-Fitr and then deliver the khutba after the prayer. (Bukhari)

Salatul Witr

Narrated mother of faithful believers, Hadrat 'Aisha (may Allah be pleased with her): Allah's Messenger (may Allah's blessings and peace be upon him) offered Witr prayer at different nights at various hours extending (from the 'Isha prayer) up to the last hour of the night. (Bukhari)

Sunnah Muakkadah

Hadrat Umm Habiba (may Allah be pleased with her) reported Allah's Messenger (may Allah's blessings and peace be upon him) as saying, "A house will be built in paradise for anyone who prays in a day and a night twelve rakas (Sunnah prayers), four before and two after the noon prayer, two after the sunset prayer, two after the night prayer and two before the dawn prayer." (Tirmidhi)

Tahajjud

Hadrat Abu Ummah (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "Make Tahajjud prayers obligatory for yourselves. This is the way of pious gone before you and it is a means of attaining nearness to Allah, it atones for your sins and prevents their commission." (Tirmidhi)

Taraweh

Hadrat Abu Huraira (may Allah be pleased with him) says that the Prophet (may Allah's blessings and peace be upon him) used to encourage people to offer extra prayers (Taraweh) but would not give a positive direction for it. He used to say "Whoso offers Taraweh prayers devotedly and sincerely, all his former sins would be forgiven." The narrator says that this practice continued after the passing away of the Prophet (may Allah's blessings and peace be upon him), during the khilafat of Sayyidina Abu Bakr (may Allah be pleased with him) and the early part of Sayyidina Umar's (may Allah be pleased with him) khilafat (then it became congregational) (Muslim)

Tahiyatul Masjid

Narrated Hadrat Abu Qatada bin Rab'i Al-Ansari (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "If anyone of you enters a Mosque, he should not sit until he has offered a two Rak'at prayer." (Bukhari)

Salatul Tasbih

Hadrat Abdullah Ibn Abbas (may Allah be pleased with him) said that the Prophet (may Allah's blessings and peace be upon him) said to Hadrat Abbas Ibn Abdul Muttalib (may

Allah be pleased with him): O Abbas, O my uncle! Should I not give you, should I not tell you something in lieu of performance of which Allah will forgive all your past and future sins, old and new, done wittingly or unwittingly, evident or concealed. You should offer four Rak'ah of prayers in a way that in each Rak'ah after reciting surah Fatiha and a verse of the Qur'an say fifteen times "SubhanAllah wal Hamdulillah wa la ilaha Illallahu Wallahu Akbar" and then repeat it ten times before finishing the bow, ten times on standing erect and ten times before finishing each of the prostrations, ten times in between them and ten times after the second prostration before getting up. Thus in each Rak'ah this has to be repeated seventy-five times. If you can, offer this prayer every day, if not once in every week or once in every month or at least once in a year. If even this is not possible, at least once in a life time." (Abu Dawud, Ibn Majah, Baihaqi)

Istikhara Prayer

Narrated Hadrat Jabir bin Abdullah As-Salami (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an. He used to say, "If anyone of you intends to do something, he should offer a two-Rak'at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are able to do things while I am not, and You Know while I do not, and You are the Knower of the Unseen. O Allah! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my present life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You Know that this matter is not good for me in my religion, in my present life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good whenever it may be, and make me be pleased with it." (Bukhari)

Salatul Istisqa (for rain)

Narrated Abbad bin Tamim from his uncle, "I saw the Prophet (may Allah's blessings and peace be upon him) on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two-Rak'ah prayer and recited the Qur'an aloud in them." (Bukhari)

Sunnah Prayer on Sun Eclipse (salatul kususuf)

Narrated Hadrat Al-Mughira bin Shu'ba (may Allah be pleased with him): "The sun eclipsed in the life-time of Allah's Messenger (may Allah's blessings and peace be upon him) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (may Allah's blessings and peace be upon him) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, pray and invoke Allah." (Bukhari)

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406).Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

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Salat-ut-Tasbih: Abu Rafi (R.A) narrated that Allah's Messenger (Peace be upon him) said to Abbas (R.A), "O Uncle! Shall I not join ties with you? Shall I not give you? Shall I not benefit you?" He said, "Of course, O Messenger of Allah!" So, he said, "O Uncle! Pray four raka'at. recite in each raka'ah the Surah Fatiha and a Surah and when you have finished the recital, say (Allahu Akbar Wal Hamdulillah Wa Subhan Allah) fifteen times before making the ruku. Then go into the ruku and repeat them ten times. Then raise your head and say the words ten times. Then go into prostrations and repeat them ten times, and raise your head and say the words ten times. Then prostrate and say the words ten times, and (again) raise your head and repeat them ten times before you stand up. So, this is (in all) seventy five in each raka'ah and it three hundred in all four rak'at. Even if your sins are like the sand particles of Aaliy, Allah will forgive them for you". He (Abbas (R.A) said, "O Messenger of Allah! Who can stand up for it every day?" He said, "If you cannot establish it every day, then observe it on Friday. And if you cannot do that every Friday then observe it every month". And he did not cease to say that until he said, "Offer it once in a year".

Imam Tirmidhi (R.A) said: This hadith as narrated by Abu Rafi is Gharib.[Jami Tirmidhi (2/514)]

Salatul tahajjud : "Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station." (Surah Isra, 17:78-79).

Here are some hadiths about tahajjud:

Abu Hurairah reports that the Messenger of Allah (saws) said: "Our Lord Descends to the lowest heaven during the last third of the night, inquiring: `Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'" [Bukhari and Muslim.]

Abdullah ibn `Amr reports that the Prophet (saws) said: "The most beloved fast to Allah is the fast of (Prophet) Dawood (a.s.). And the most beloved prayer to Allah is the prayer of (Prophet) Dawood (a.s.). He (Prophet Dawood (a.s.)) would sleep half of the night and then pray during the next third of the night and then sleep during the last sixth of the night.And he would fast one day and not fast the next." [Bukhari and Muslim.]

Abu Hurayra (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "The best prayer after the obligatory prayers is the night prayer." [Muslim]

Abd Allah ibn Salam (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "O people! Spread the salams, feed others, maintain family ties, and pray at night when others sleep and you will enter Heaven safely." [Tirmidhi, Hakim]

Narrated Al-Mughira: The Prophet(SAW) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave." [Bukahri]

Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw

in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari]

Narrated 'Aisha: Allah's Apostle(SAW) used to offer eleven Rakat and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Quran) before he would lift his head. He used to pray two Rakat (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer.

[Bukhari]

'Praying at Night in Ramadaan (Taraweeh)' of Sahih Bukhari.

226 Narrated Abu Huraira: I heard Allah's Apostle saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

227 Narrated Abu Huraira: Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

228 Narrated 'Aisha: (the wife of the Prophet) Allah's Apostle used to pray (at night) in Ramadan.

229 Narrated 'Urwa: That he was informed by 'Aisha, "Allah's Apostle went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "

230 Narrated Abu Salama bin 'Abdur Rahman: that he asked 'Aisha "How was the prayer of Allah's Apostle in Ramadan?" She replied, "He did not pray more than eleven Rakat in Ramadan or in any other month. He used to pray four Rakat --- let alone their beauty and length---and then he would pray four ---let alone their beauty and length ----and then he would pray three Rakat (Witr)." She added, "I asked, 'O Allah's Apostle! Do you sleep before praying the Witr?' He replied, 'O 'Aisha! My eyes sleep but my heart does not sleep."

231 Narrated Abu Huraira: The Prophet said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven,

and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."

232 Narrated Ibn 'Umar: Some men amongst the companions of the Prophet were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Apostle said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan)."

233 Narrated Abu Salama: I asked Abu Sa'id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced Itikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet . In the morning of the 20th of Ramadan, the Prophet came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I'tikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle prostrating in mud and water and I saw the traces of mud on his forehead."

234 Narrated 'Aisha: Allah's Apostle said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

235 Narrated Abu Said Al-Khudri: Allah's Apostle used to practice Itikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in Itikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced Itikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice Itikaf for these ten days (i.e. the middle 113rd but now I intend to stay in Itikaf for the last ten days (of the month); so whoever was in Itikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the praying place of the Prophet . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

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236 Narrated 'Aisha: The Prophet said, "Look for (the Night of Qadr)."

237 Narrated 'Aisha: Allah's Apostle used to practice Itikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan ,"

238 Narrated Ibn Abbas: The Prophet said, "Look for the Night of Qadr in the last ten nights of Ramadan ,' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively)."

239 Narrated Ibn 'Abbas: Allah's Apostle said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn 'Abbas added, "Search for it on the twenty-fourth (of Ramadan)."

240 Narrated 'Ubada bin As-Samit: The Prophet came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan).

241 Narrated Aisha: With the start of the last ten days of Ramadan, the Prophet used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.

Umrah in (that month) is equivalent to Hajj." Al-Bukhari (1782) and Muslim (1256) narrated that Ibn Abbaas said: The Messenger of Allaah (peace and blessings of Allah be upon him) said to a woman from among the Ansaar – Ibn Abbaas mentioned her name but I forgot it – "What kept you from performing Hajj with us?" She said: We only have two camels and the father of her son and her son had gone for Hajj on one camel, and he left us the other camel so that we could carry water on it. He said: "When Ramadan comes, go for Umrah, for Umrah in (that month) is equivalent to Hajj."

Narrated Abu Huraira: Some poor people came to the Prophet Muhammad Sallallahu Alayhi Wassalam and said, "The wealthy people will get higher grades and will have permanent enjoyment, and they offer Salaah (prayer) like us and observe Sawm (fast) as we do. They have more money by which they perform the Hajj, and 'Umra; fight and struggle in Allah's Cause and give in charity." The Prophet Muhammad Sallallahu Alayhi Wassalam said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say SubhanAllah, Alhamdulillah and Allahu Akbar thirty three times each after every (compulsory) Salaah (prayer)." We differed and some of us said that we should say, SubhanAllah thirty three times Alhamdulillah thirty three times and Allahu Akbar thirty four times. I went to the Prophet Muhammad (sal-allahu-alleihi-wasallam) who said, "Say, Subhan Allah and Alhamdulillah and Allahu Akbar all of them thirty three times." [Sahih Bukhari; Hadith No. 479]

"All Glory be to Allaah"

"All praise be to Allaah"

"Allaah is greater"

Du'a after Salaah

"None has the right to be worshiped but Allaah alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allaah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You"

Our Beloved SalAllahu Alaihi Wasallam, said:

The Prophet Muhammad said, may Allah's peace and blessings be upon him: Your Heaven lies under the feet of your mother (Ahmad, Nasai).

Mu'awiyah ibn Jahima (RadhiAllahu 'anhu) reported,

Jahima (RadhiAllahu 'anhu) came to the Prophet ﷺ and he said:

"O Messenger of Allah ﷺ, I intend to join the expedition and I seek your

advice.”

The Prophet ﷺ said, “Do you have a mother?”

He said, “Yes.”

The Prophet ﷺ said, “Stay with her, for verily Paradise is beneath her feet.”

[Sunan An-Nasa’i, Book of Jihad, Number 3104]

2. A man came to the Prophet and said, ‘O Messenger of God! Who among the people is the most worthy of my good companionship? The Prophet said: Your mother. The man said, ‘Then who?’ The Prophet said: Then your mother. The man further asked, ‘Then who?’ The Prophet said: Then your mother. The man asked again, ‘Then who?’ The Prophet said: Then your father. (Bukhari, Muslim).

3. Abu Usaid Saidi said: We were once sitting with Rasulullah when a man from the tribe of Salmah came and said to him: O Messenger of Allah! do my parents have rights over me even after they have died? And Rasulullah said: Yes. You must pray to Allah to bless them with His Forgiveness and Mercy, fulfill the promises they made to anyone, and respect their relations and their friends (Abu Dawud and Ibn Majah).

4. Abdullah ibn Amr related that the Messenger of Allah said: The major sins are to believe that Allah has partners, to disobey one's parents, to commit murder, and to bear false witness (Bukhari, Muslim).

5. It is narrated by Asma bint Abu Bakr that during the treaty of Hudaibiyah, her mother, who was then pagan, came to see her from Makkah. Asma informed the Messenger of Allah of her arrival and also that she needed help. He said: Be good to your mother (Bukhari, Muslim).

Our Beloved SalAllahu Alaihi Wasallam, said:

1. “Whoever meets Allah without ascribing anything to Him will enter Jannah.” [Bukhari]

2. “Whoever believes (has Imaan) in Allah and His Messenger (sal Allahu alayhi wa sallam), and establishes the prayer and fasts the month of Ramadan, it is incumbent upon Allah that He enters him in Jannah.” [Bukhari]

3.” Whoever builds a masjid seeking by it the Pleasure of Allah, Allah will build for him a similar place in Jannah.” [Bukhari]

4. “Whoever prays the two cool prayers (Asr and Fajr) will enter Jannah.” [Bukhari]

5. “Whoever goes to the masjid (every) morning and in the afternoon (for the congregational prayer), Allah will prepare for him an honorable place in Jannah with good hospitality for (what he has done) every morning and afternoon goings.” [Bukhari]

6. “Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Jannah for him.” [Bukhari]

7. “Whoever prays 12 rakaat in the day and night, a house in Jannah will be built for him.” [Muslim]

8. **“Whoever treads a path in search of knowledge, Allah will make easy for him the path to Jannah.” [Bukhari]**
9. **“Whoever repeats after the muadhdhin from his heart (i.e., sincerely) will enter Jannah.” [Abu Dawud]**
10. **“There is not one of you who perfects his wudu and prays two rakaat setting about them with his heart as well as his face except that Jannah would be mandatory for him.” [Abu Dawud]**
11. **Whoever says: “I am pleased with Allah as my Rabb, and with Islam as my Deen, and with Muhammad (sal Allahu alayhi wa sallam) as my Prophet, Jannah would be mandatory for him.” [Abu Dawud]**
12. **“Whosoever last words are: laa ilaaha il Allah, will enter Paradise.” [Abu Dawud, Saheeh]**
13. **Whoever says “SubhanAllah al-Adheem wa biHamdihi, Glorified and Exalted is Allah, The Great, and with His Praise”, a date-palm will planted for him in Jannah.”[Tirmidhi]**
14. **“Whoever dies and is free from three: arrogance, grudges and debt will enter Jannah.” [Tirmidhi]**
15. **“Whoever raises two girls, he and I will enter Jannah.” [Tirmidhi]**
16. **“Whoever calls the adhan for 12 years, Jannah will become mandatory for him.”[ibn Maajah]**
17. **Whoever asks Allah for Jannah three times, Jannah will say: “O Allah, enter him into Jannah.” [Tirmidhi]**
18. **“Whoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah.” [Tirmidhi]**
19. **“Indeed, truthfulness leads to righteousness and indeed righteousness leads to Jannah.” [Bukhari]**
20. **“Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Jannah.” [Bukhari]**
21. **“O people, spread the salaam (greetings), feed the hungry, and pray while the people are asleep, you will enter Jannah in peace.” [Tirmidhi]**
22. **“(The performance of) Umrah is an expiation for the sins committed between it and the previous Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah.” [Bukhari]**
23. **“Allah has ninety-nine Names, one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Jannah.” [Bukhari]**
24. **“I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims.” [Muslim]**

25. "If somebody recites this invocation during the day, and if he should die then, he will be from the people of Jannah. And if he recites it in the night, and if he should die on the same day, he will be from the people of Jannah." [Bukhari]

"Allahumma anta Rabbi la ilaha illa anta Khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa Wa'dika mastata'tu abu'u Laka bi ni 'matika wa abu'u Laka bidhanbi; faghfirli fa'innahu la yaghfiru-dh-dhunuba illa anta. A'uidhu bika min sharri ma sana'tu, abu'u Laka bini' matika 'alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta"

INFORMATION ARRANGED AND ORGANIZED BY MR. FAISAL FAHIM.

Surah Al-Baqarah is the longest surah of the Quran and the prophet (s.a.w.) highlighted many of its benefits in general and some of its specific benefits. For example, the prophet (s.a.w.) told us that its recitation in a house keeps the Satan away. Abu Hurayrah reports that the Messenger of Allah (s.a.w.) said: *"Do not make your houses like graves, for the Shaytan runs away from a house in which Surat al-Baqarah is recited"* (narrated by Muslim, 780). As most of the spiritual ailments such as evil eye, jinn possession, and black magic are satanic in nature, keeping Satan away can also help both in the treatment of such conditions and as a preventive measure.

The Blessings of Aayat al-Kursi

Ayat-ul-Kursi is verse 255 of Surah Al-Bqarah and is related to Allah's throne. This Quranic verse has many blessings and is used for ruqyah treatment, the treatment of evil eye, black magic, and also for general and comprehensive protection.



The blessings of this verse is apparent from this hadith narrated by Abu Hurayrah. He said: *The Messenger of Allah (s.a.w.) put me in charge of guarding the zakaah of Ramadaan. Someone came to me and started grabbing (taking illegally) handful of the food. I took hold of him and said, 'I will take you to the Messenger of Allah (s.a.w.).' He said, 'I will teach you some words by means of which Allah will benefit you.' I said, 'What are they?' He said, 'When you go to your bed, recite this aayah: "Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)..." [Surah al-Baqarah, 2:255]. Then Allah will appoint a guard for you who will stay with you and no Shaytan (devil) will*

come near you until morning.’ The Messenger of Allah (s.a.w.) asked me, ‘What did your prisoner do last night?’ I said, ‘O Messenger of Allah, he taught me something, and claimed that Allah would benefit me by it.’ He said, ‘What was it?’ I said, ‘He taught me to recite Aayat al-Kursiy when I go to bed, and said that no Shaytan would come near me until morning, and that Allah would appoint a guard for me who would stay with me.’ The prophet (s.a.w.) said, ‘He told you the truth, although he is an inveterate liar. That was the Shaytan’ [narrated by al-Bukhaari, 3101; Muslim, 505].

The Blessings of Last Verses of Surah Al-Baqarah

The last verses of Surah Al-Baqarah are one of the most memorized and recited Quranic verses among Muslims and that is for a good reason. Consider the saying of the prophet (s.a.w.) about the last verses of the Surah.

“Whoever recites the last two verses of Surat al-Baqarah at night, it will suffice him” (According to Abu Masood al-Ansaari and narrated by al-Bukhaari, 4723; Muslim, 807).

The Prophet (s.a.w.) also said the following:

“Allah inscribed a book two thousand years before He created the heavens and the earth, from which the last two verses of Surat al-Baqarah were revealed. If they are recited for three nights, no Shaytan (devil) will remain in the house) (narrated by al-Tirmidhi, 2882). This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Jaami’ (1799).

ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللّٰهِ وَمَلَكِهِ وَكِتَابِهِ
وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾
لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا
أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تُحِمْلَنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ سورة البقرة

285. The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), “We make no distinction between one another of His Messengers” – and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”

286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." Quran, Surah Al-Baqarah (185:186)

"Allah sends His Salaah (Graces, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (Angels ask Allah to bless and forgive him). O you who believe! send your Salah on (ask Allaah to bless) him (Muhammad), and greet him with the Islamic way of greeting (salutation, i.e. As?Salaamu 'alaykum)" [Quran: al-Ahzaab 33:56]

Sending blessings on the prophet is so vital that in one of the hadeeth, acceptance of our Dua is made dependant on it. According to a hadith by 'Umar ibn al-Khattaab (may Allah be pleased with him) who said:

Dua is suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet (peace and blessings of Allah be upon him)." (Classed as hasan by al-Albaani in Saheeh al-Tirmidhi).

Sending blessings mean to read or say Darood Ibrahim :

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA
SALLAITA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.
ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA
BAARAKTA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.

Allahumma! Send blessings upon (Holy Prophet) Muhammad and upon the followers of (Holy Prophet) Muhammad as You sent blessings upon Ibraheem and upon the followers of Ibraheem; indeed, You are praiseworthy and glorious. Allahumma! Bless (Holy Prophet) Muhammad and the follower of (Holy Prophet) Muhammad as You blessed Ibraheem and the follower of Ibraheem; indeed, You are praise worthy and glorious.

Note :

The famous companion of the Prophet (Sallal Laahu Alaihi Wasallim), Hazrat Ka'ab bin Ujrah (radi Allahu anhu), narrates that once it was enquired from Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) as to how blessings should be sent to him. The Prophet (Sallal Laahu Alaihi Wasallim) replied that the blessings be said in the manner (it has been mentioned) above, that is, Durood-e-Ibrahimi.

Best Times to make Dua (Supplication) *While Prostrating*

Abu Hurairah (RA) narrated that Allah's Messenger (SAW), said: 'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (SWT) much in it. [Muslim, abu Dawud, an-Nasa'i and others, Sahih al-Jami #1175]

When a Muslim is in his Salat (prayer) he is facing Allah (SWT) and when he prostrates he is the nearest he can be to Allah (SWT) so it is best to invoke Allah (SWT) at this time.

The Last Third Of The Night

Abu Hurairah (RA) narrated that Allah's Messenger (SAW) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?." [Sahih al-Bukhari, Hadith Qudsi]

Amr ibn Absah narrated that the Prophet said: 'The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so.' [at-Tirmidhi, an-Nasa'i, al-Hakim - Sahih]

The Night Of 'Qadr' (Decree)

This night is the greatest night of the year. This is the night which the almighty Allah (SWT) said about it, "The night of Al-Qadar (Decree) is better than a thousand months." [Surah al-Qadr, 97: 3]

The Night of Decree is one of the odd nights of the last ten nights of the blessed month of Ramadan. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and when the doors of Paradise are opened, the worshipper is encouraged to turn to Allah to ask for his needs for this world and the Hereafter.

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The benefits of Salah the prayer performed in the Islamic way. This book describes both the worldly and spiritual benefits of Salah/salat/namaz.

The benefits of Salah the prayer performed in the Islamic way.

The benefits of Salah/salat/prayer performed in Islamic way. There are many benefits of Salah. There are 3 categories of the benefits of performing the Salah/salat/prayer/namaz. 1st is the physical benefits because it's like exercising such as causing movements in the human body during performing the prayer or Salah in Islam. 2nd is the spiritual and mental wellbeing that connects with performing the Islamic prayer/Salah/salat/namaz. When a Muslim bows his head to god on the floor, this increases the blood flow in the brain and it's done in a short period of time and it's temporary so it's good for the brain and mental health. Research shows praying the Islamic Salah can help mental wellbeing. 3rd is it connects with god spiritually which gives Muslims unlimited sawabs and rewards which will help a Muslim enter jannah/heaven in akhirat/here after which is the final life after death and its forever. So Salah can keep a person both mentally and physically fit as well as it will also help believers enter heaven because Muslims are fulfilling the commands of Allah and the purpose of life by worshiping & praying the mandatory the must pray the Salah's 5times a day by saying some verses of the holy Quran, remembering and connecting with the only true 1 god Allah the creator of all and everything.

God is only 1 who is for forever and there is no other god but Allah, there was no other god but Allah & there will be no other god but Allah and since god is 1 so god's religion is also 1. the message of god and Islam is always the same that there is only 1 god who has no partners no beginning nor end but god is for forever and Moses Jesus Muhammad are only prophets messengers of the same 1 god & the message is same that god is 1 without any partners like no father mother son daughter etc. God is most superior beyond our imagination & there is nothing comparable to god. science and history proves torah & bibles are changed corrupted .so god Allah sent the last revelation the Quran through angel Gabriel to last prophet Muhammad and since all other revelations have changed by humanity, Allah promised to keep the Quran same until the end times. False religions lead to hell but Islam is

only way to heaven. So there isn't and will not be another god besides Allah & Moses Jesus Muhammad are only prophets messengers of Allah and Islam the only true religion. So Allah & Allah's religion Islam are for forever. This is the truth and this is Islam. Thank you for reading.

Some Optional Prayers Sunnah Mu'akkadah with the five Obligatory Prayers of Islam

1097. Umm Habibah (May Allah be pleased with her) the Mother of the Believers reported: I heard the Messenger of Allah (PBUH) saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)."

[Muslim].

Commentary: Tatawwu' means to offer more Nawafil (optional prayers) on one's own after performing the Faraid (obligatory prayers). Thus, this Hadith tells us the merits of optional prayers and holds promise of (Jannah) for those who make it a practice.

1098. Ibn `Umar (May Allah be pleased with them) reported: I performed along with the Messenger of Allah (PBUH) two Rak'ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the `Isha' (night) prayer."

[Al-Bukhari and Muslim].

Commentary: There are two kinds of Nawafil which are performed before or after the obligatory prayer. Firstly, the one which were performed by the Prophet (PBUH) more frequently. According to the present Hadith, their total comes to ten Rak'ah while in other Ahadith their total is twelve or fourteen Rak'ah. They are called Sunnah Mu'akkadah or As-Sunnan Ar-Rawatib That is, the Rak'ah which are proved from the saying and practice of the Prophet (PBUH) and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such Nawafil which were not performed by the Prophet (PBUH) regularly. These are called Sunnah Ghair Mu'akkadah and are said to be Optional prayers. In any case, Nawafil have great importance in creating a special link between the worshipper and Allah, and for this reason the believers do not neglect them. But their status in Shari'ah is of Nawafil the performing of which is rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of As-Sunnan Ar-Rawatib or Mu'akkadah is that it is better to perform them at home. This was the usual practice of the Prophet (PBUH), and this is what he ordained the Muslims.

1099. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the) third time (he (PBUH) added), "It is for him who desires (to perform it)."

[Al-Bukhari and Muslim].

Commentary: The two Adhan here means Adhan and Iqamah, as has been elucidated by Imam An-Nawawi. That is, offering of two Rak'ah between Adhan and Iqamah is Mustahabb (desirable). It comes in the category of Ghair Ratiba or Ghair Mu'akkadah Nawafil. These Nawafil can be performed after the Adhan of every Salat before the congregation stands for the obligatory Salat.

Emphasis on Performing two Rak'ah Sunnah before Dawn (Fajr) Prayer

1100. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak'ah prayer before the Zuhr prayer and two Rak'ah prayers before dawn (Fajr) prayer.

[Al-Bukhari].

Commentary: This Hadith tells us the practice of the Prophet (PBUH) in respect of the four Rak`ah Sunnah of Zuh'r prayers and the two of Faj'r prayers. He (PBUH) used to perform both regularly. Such Rak`ah are called Sunnah Rawatib or Sunnah Mu'akkadah (compulsory prayers).

1101. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) did not attach more importance to any Nawafil prayer than the two Rak`ah of prayer before dawn (Faj'r) prayer.

[Al-Bukhari and Muslim].

Commentary: This Hadith tell us about the special preparation which the Prophet (PBUH) used to make for performing the two Rak`ah of Faj'r prayers.

1102. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "The two Rak`ah before the dawn (Faj'r) prayer are better than this world and all it contains."

[Muslim]

Another narration goes: "The two Rak`ah before the dawn (Faj'r) prayer are dearer to me than the whole world."

Commentary: This Hadith tells us the merits of the two Rak`ah of Faj'r prayers.

All the Ahadith mentioned above prove that the two Rak`ah of Faj'r are highly meritorious, and one should not show any slackness or negligence in offering them.

1103. Abu `Abdullah Bilal bin Rabah (May Allah be pleased with him) the Mu'adhdhin of Messenger of Allah (PBUH) reported: I went to inform the Messenger of Allah (PBUH) about the time of the dawn (Faj'r) prayer, and `Aishah (May Allah be pleased with her) kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah (PBUH) of the time of Salat. I informed him again but he did not come out immediately to lead As-Salat. When he came out, he led As-Salat. I said to him: `Aishah (May Allah be pleased with her) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah (PBUH) said, "I was engaged in performing two Rak`ah of Faj'r prayer." Bilal (May Allah be pleased with him)said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He (PBUH) replied, "Even if the morning had become brighter than it had, I would have performed two Rak`ah of prayer in an excellent manner."

[Abu Dawud].

Commentary: This Hadith also tells us about the importance of the two Rak`ah of Faj'r prayers and stresses the need to perform them with full concentration.

Briefness to be Adopted in Performing the two Rak'ah Sunnah before Faj'r Prayer, their time and the Surah to recite in them

1104. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to perform two Rak`ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Faj'r) prayers.

[Al-Bukhari and Muslim]

In another narration, `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) used to perform two supererogatory Rak`ah prayer of Faj'r and make them so short in duration that I used to think whether he (PBUH) had recited Surat Al-Fatihah (in it) or not.

[Al-Bukhari and Muslim]

In the narration of Muslim, `Aishah (May Allah be pleased with her) said: When the Messenger of Allah (PBUH) used to hear the Adhan (of Faj'r prayer) he would perform two supererogatory Rak`ah prayer and would make them short.

Commentary: "Takhfif" here means that the Prophet (PBUH) used to shorten the standing, recitation, bowing, prostration, etc., in the two Rak`ah of Faj'r prayer because

soon after performing them he had to lead the Fajr prayer in which he would prolong his recitation. He would also offer these two Sunnah soon after the daybreak or Adhan, which gives an idea of the preparation he made for them.

1105. Hafsa (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to perform two short Rak`ah prayer when it was dawn and the Mu'adhhdhin had called Adhan (for the Fajr prayer).

[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the two Rak`ah of Fajr prayer should be performed after the daybreak not before it. One should also be brief in these two Rak`ah so that he is active and alert for performing the Fard (obligatory prayer).

1106. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to perform his optional night prayers at night, two Rak`ah followed by two Rak`ah, and at the end he would conclude with an odd Rak`ah (Witr). Then he would perform two Rak`ah prayer before the dawn (Fajr) prayer after hearing the Adhan, and he would make them so brief as if he could hear the Iqamah being called.

[Al-Bukhari and Muslim].

Commentary: "As if he could hear the Iqamah being called" here means that he would hasten the two Rak`ah of Fajr prayer to the point that one had the impression that he was hearing the voice of Iqamah and he was making haste for fear of missing of the Salat.

This Hadith also makes the following three points:

- 1.The optional prayer of the night should be offered in a series of two Rak`ah.
- 2.One Rak`ah of Witr is also correct.
- 3.The Sunnah of Fajr prayer should be offered soon after the Adhan, and one should be brief in them.

1107. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to recite during the two Rak`ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (2:136) which is in Surat Al-Baqarah in the first Rak`ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah." (3:52) in the second Rak`ah.

According to another narration, he (PBUH) recited from Surat Al-`Imran the Verses: "Come to a word which is just between us and you..." (3:64).

[Muslim].

Commentary: In the two Sunnah of Fajr prayer, the Prophet (PBUH) used to recite the two short Verses mentioned in this Hadith, after Surat Al-Fatihah.

1108. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) recited in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat Al-Ikhlās (No. 112) [in the second Rak`ah].

[Muslim].

1109. Ibn `Umar (May Allah be pleased with them) reported: I observed the Prophet (PBUH) for one month reciting in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat Al-Ikhlās (No. 112) [in the second Rak`ah].

[At-Tirmidhi].

Commentary: One can recite any Surah or Ayah in the two Sunnah of Fajr prayer, but if one recites the Verses mentioned in this Hadith, he will have the benefit of following the Sunnah of the Prophet (PBUH). Every Muslim should strive to follow the practice of the Prophet (PBUH) for the enrichment of his mind, soul and actions.

Sunnah of Zuhr Prayer

1113. Ibn `Umar (May Allah be pleased with them) reported: I performed with the

Messenger of Allah (PBUH) two Rak`ah before and two after Zuhr prayers.

[Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 1098.

1114. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah supererogatory prayer before Zuhr prayers.

[Al-Bukhari].

Commentary: Some Ahadith state that he (PBUH) used to perform two Rak`ah before and two after Zuhr prayer. The present Hadith says that he used to perform four Rak`ah before Zuhr prayer. Both narrations are correct and can be followed according to conditions and circumstances.

1115. `Aishah (May Allah be pleased with her) reported: Whenever the Prophet (PBUH) stayed in my house, he would perform four Rak`ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat. He (PBUH) would then come back and perform two Rak`ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak`ah (supererogatory prayer). When he (PBUH) had led the `Isha' prayer, he would enter the house and perform two Rak`ah (supererogatory prayer).

[Muslim]

1116. Umm Habibah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Whoever observes the practice of performing four Rak`ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell).

[Abu Dawud and At-Tirmidhi].

Commentary: This Ahadith mean that a person who follows this course of practice, will die as a Muslim and will not remain in Hell for ever like the Kuffar (infidels) unless Allah has forgiven all his sins for him and would, as a result, save him from Fire altogether. That is, Almighty Allah will not let him live in Hell for ever. According to some Ahadith, the fire of Hell will not touch him, which also amounts to saying that he will not be kept in Hell for all eternity. If a Muslim is liable to punishment, his stay in Hell - for a few days or weeks or months depending on the nature of his sins - is not a contravention of such Ahadith because he will ultimately be released from Hell and brought to Jannah. "Allah will shield him against the Fire" should not be taken to mean that a Muslim will not be sent to Hell no matter what he does. If Almighty Allah does not forgive him in the very first instance, he will have to suffer the torment of Hell as long as He would like and then he will be sent to Jannah.

1117. `Abdullah bin As-Sa'ib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to perform four Rak`ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time."

[At-Tirmidhi].

Commentary: The Prophet (PBUH) used to perform the four Rak`ah Sunnah of Zuhr prayer when the sun started declining. In fact, except for `Isha' prayer, he would perform every Salat at its early hours.

The phrase "the gates of heaven are opened" to means that the good deeds that people do are lifted to heavens at that time.

1118. `Aishah (May Allah be pleased with her) reported: If the Prophet (PBUH) could not perform four Rak`ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer).

[At-Tirmidhi].

Commentary: This Hadith tells us about the preparation which the Prophet (PBUH) used to make for performing the Sunnah. Every Muslim should, therefore, make full

preparation for performing Sunnah. If one is unable to perform it before the Fard prayer, then one must do it afterwards.

Sunnah of the 'Asr Prayer

1119. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform four Rak`ah before the `Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them.

[At-Tirmidhi].

Commentary: The phrase "separating them with Taslim" means that he would perform four Rak`ah in two couplets.

1120. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "May Allah have mercy on a man who performs four Rak`ah before the `Asr prayer."

[Abu Dawud and At-Tirmidhi].

Commentary: These four Rak`ah can be performed in two couplets also, as was the practice of the Prophet (PBUH), according to the preceding Hadith. It can be performed with one Taslim also. Both forms are correct and permissible. Some scholars are of the opinion that the former method is better. `Ulama' have stated that these four Sunnah of `Asr prayer are Ghair Mu'akkadah (optional prayers). Its importance is however evident from the fact that the Prophet (PBUH) prayed for mercy on those who performed these Sunnah.

1121. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform two Rak`ah before the `Asr prayer.

[Abu Dawud].

Commentary: We learn from this Hadith that one can also perform two Sunnah before `Asr prayer. But Sheikh Al-Albani has stated that the word "two Rak`ah" occurring in this Hadith is rare. Four Rak`ah are secure and should, therefore, be preferred.

Sunnah of the Maghrib Prayer

[In the previous chapter, the practice of the Prophet (PBUH) has been reported by `Umar and `Aishah (May Allah be pleased with them) that he (PBUH) used to perform two Rak`ah Sunnah after the obligatory Maghrib prayer].

1122. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Perform two Rak`ah before Maghrib prayer." He (PBUH) repeated it twice; when repeating it for the third time he added: "He who may so wish."

[Al-Bukhari].

Commentary: This Salat means that the two Rak`ah are performed after the Adhan of Maghrib prayer but before the Fard Salat. This is elucidated by other Ahadith. Although this has the position of Sunnah Ghair Mu'akkadah, its importance is evident from the fact that the Prophet (PBUH) stressed it three times. Usually an order (Amr) signifies that the act is "essential" but here the decency embedded in the words "He who may so wish" has turned it to "desirable". In any case, inducement and stress of the Prophet (PBUH) on this Salat has left no room to doubt that it is desirable. Ahadith which follow lend further support to this contention.

1123. Anas (May Allah be pleased with him) reported: I saw the principal Companions of Messenger of Allah (PBUH) rushing to the pillars (of the mosque) to perform two Rak`ah prayers behind them before the Maghrib prayer.

[Al-Bukhari].

Commentary: "Rushing to the pillars" here refers to the haste which the Companions of the Prophet (PBUH) usually showed in occupying the place near the pillars to perform the two Rak`ah before Maghrib prayer. Thus, this Hadith confirms the practice of the Companions of the Prophet (PBUH) in respect of the two Rak`ah performed before

Maghrib prayer.

1124. Anas (May Allah be pleased with him) reported: In the lifetime of the Messenger of Allah (PBUH), we used to perform two Rak`ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah (PBUH) perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so."

[Muslim].

Commentary: This Hadith mentions the practice of the Companions of the Prophet (PBUH) in respect of two Rak`ah performed before Maghrib prayer. They sometimes performed these Rak`ah in the presence of the Prophet (PBUH). Thus according to the narration of Anas (May Allah be pleased with ihm) their being in practice is proved. But this statement of Anas is according to his own knowledge, otherwise, we have already seen a Hadith in which the Prophet (PBUH) stressed the need to perform them by way of inducement. Thus, it is proved by his speech as well.

1125. Anas bin Malik (May Allah be pleased with him) reported: When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak`ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them.

[Muslim].

Commentary: This Hadith shows that it was usual with the Companions of the Prophet (PBUH) to perform two Rak`ah before Maghrib in the Prophet's mosque. But in spite of this fact these are Sunnah Ghair Mu'akkadah while the two performed after the Salat are Sunnah Mu'akkadah.

Sunnah of the 'Isha' Prayer

[Ibn `Umar (May Allah be pleased with them) has narrated that he performed two Rak`ah after the Fard prayer of `Isha' with the Prophet (PBUH). `Abdullah bin Maghaffal has narrated that the Messenger of Allah (PBUH) has said, "There is a Salat between every Takbir and Adhan."

This proves that apart from the four Rak`ah Fard, there are also two Rak`ah Sunnah of the `Isha' prayer). See Ahadith No. 1098 and 1099.

Sunnah of Friday Prayer

`Abdullah bin `Umar (May Allah be pleased with them) reported: I performed along with the Prophet (PBUH) two Rak`ah (Sunnah prayer) after the Jumu'ah prayer.

[Al-Bukhari and Muslim].

1126. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If anyone of you performs the Friday prayer, he should perform four Rak`ah (Sunnah) after it."

[Muslim].

1127. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak`ah there.

[Muslim].

Commentary: In one Hadith, there is mention of four Rak`ah, while in the other it is mentioned as two Rak`ah. It can be deduced that both of these are acceptable. `Ulama' are of the opinion that one who performs them in the mosque, should perform four Rak`ah; whereas the one performing them at home, should perform two Rak`ah with one Taslim. It is better to perform them in twos as the Prophet (PBUH) is reported to have said, "Perform the Nawafil of the day and night in twos." (Al-Bukhari).

Desirability of offering Nawafil (Voluntary or Optional) Prayers at Home

1128. Zaid bin Thabit (May Allah be pleased with him) reported: The Prophet (PBUH) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat."

[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the Nawafil and Sunnah prayers should be performed at home. It goes without saying that all the Fard constituents of every Salat are to be performed in the mosque (Masjid) in congregation. The order to perform the Nawafil prayers at home shows its merits. Firstly, it saves a person from showing off, and secondly, houses are blessed due to them.

1129. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves."

[Al-Bukhari and Muslim].

Commentary: "Observe part of the Salat (prayers) in your homes" here means Nawafil and Sunnah. The houses in which Nawafil are not performed are like graveyards. Such houses are like graves which have no scope for action and worship and are thus deprived of their reward, which is a great deprivation indeed.

1130. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)."

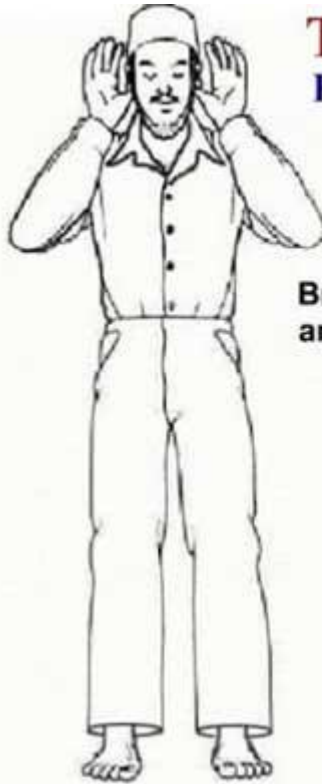
[Muslim]

Commentary: This Hadith has the same message which is conveyed by the preceding Ahadith namely that the Fard Salat should be performed in the Masjid (mosque) while some of the supererogatory, optional and voluntary prayers should be performed at home.

1131. `Umar bin `Ata reported that Nafi` bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu`awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu`awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah (PBUH) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place."

[Muslim].

Commentary: "Maqsurah" was an enclosure in a mosque or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to perform their prayers in congregation, they would occupy this place. The word "Friday" (Jumu`ah) has been mentioned here because of the incident reported in it, otherwise, this order applies to every Salat and is not restricted to Jumu`ah alone. There is a standing order that one must separate the Fard and the Sunnah of a Salat by some means, like thikr, conversation, changing place of the Salat, going out of the Masjid, etc.



TAKBEERAT

Posture 1

Instructions:

Bring hands, palms open, up to ears,
and place thumbs behind earlobes, and say

اللَّهُ أَكْبَرُ

Allah-o-Akbar
Allah is the Greatest



AL-QAYYAM

Posture 2

Recitation:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

SUBHÁNA-KALLÁH-HUM-MA WA BI-HAMDIKA,
WATABÁRAKAS-MUKA WATA'ÁLÁ JADDUKA,
WA-LÁ ILÁHA GHAÍRUK

O Allah, Glorified, praise-worthy.
and blessed is Thy Name and exalted Thy Majesty.
and there is no deity worthy of worship except thee.



AL-QAYYAM

Recitation:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'Ú-DHU-BIL-LÁ-HI MINASHAITÁNIR RAJÍM

I seek refuge in Allah for the rejected Satan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILÁHIR RAHMÁNIR RAHÍM

In the Name of Allah, the Beneficent, the Merciful

After this recite the opening Surah, Al-Fátihah:

Recitation:

ALHAMDU LIL-LÁHI RAB-BIL 'ÁLAMÍN
Praise be to Allah, Lord of the worlds

AR-RAHMÁ-NIR RAHÍM
The Beneficent, the Merciful

MÁLIKÍ YAU-MID-DÍN
Master of the Day of Judgement

IYYÁ-KA N'ABUDU WA-IYYÁKA NASTA'ÍN
Thee alone we worship and to thee alone we turn for help

IHDI-NAS-SIRÁ-TAL MUSTAQÍM
Guide us in the straight path

SIRÁ TAL-LADHÍNA AN-'AMTA 'ALÁIHIM
The path of those whom You favored

GHAIR-IL MAGHDUBI 'ALÁIHIM
and who did not deserve Thy anger.

WALAD-DÁL-LIN (AMIN)
Or went astray.

Recite any other surah now

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

Recitation:

Recite this Surah or Any other Surah

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

QUL HOWALLAHU AHAD. ALLAAHUS-SAMAD

Say: He is God, The One and The Only. God, the Eternal, Absolute;

LAM YALID; WA LAM YOOLAD

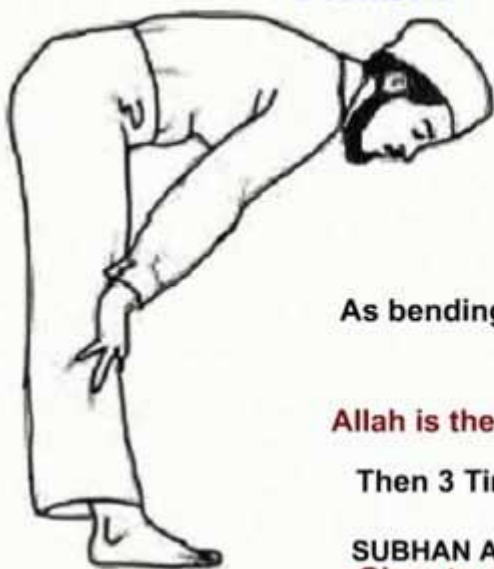
He begetteth not, Nor is He begotten;

WA LAM YAKULLAHOO KUFUWAN AHAD

And there is none Like unto Him.

RUKU

Posture 3



Instructions:

Bend down at waist, placing palms of hands with fingers spread over knees. Back is parallel to ground, such that if a glass of water were on the back, it would not spill. Eyes looking down, directly ahead.

As bending at the waist, recite

Allah is the Greatest

Then 3 Times

SUBHAN A RABBIYAL AZEEM
Glory to my Lord, the reatest

اللَّهُ أَكْبَرُ
سُبْحَانَ رَبِّيَ الْعَظِيمِ



QAYYAM

Posture 4

Instructions:

While rising from the bending position of Ruku', recite

SAMI 'ALLÁHU LIMAN HAMIDAH

Allah has heard all who praise Him

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

RAB-BANÁ LAKAL HAMD

Our Lord: Praise be to Thee

Then return to standing position, arms at side

رَبَّنَا لَكَ الْعِزُّ

Recitation

ALLÁH AKBAR

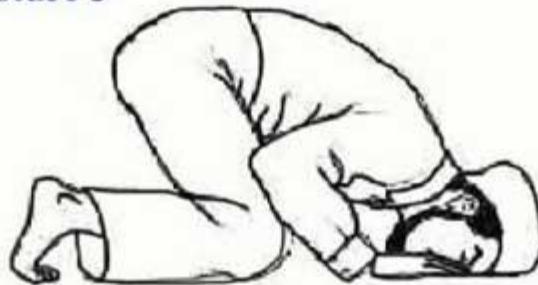
Allah is the greatest

اللَّهُ أَكْبَرُ

and move to next position

SAJJDAH

Posture 5



Instructions:

Go down to a kneeling position by placing both hands on knees, lowering oneself slowly and easily onto knees, then touch the head upon the ground so that the following seven body parts are in contact: forehead, two palms, two knees, toes of both feet

Recitation

Recite 3 Times

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHÁNA RÁB-BI-YAL A'ALÁ

Glory to my Lord, the most high



TASHAHHUD

Posture 6

Reciting
ALLÁH AKBAR
Allah is the greatest

Rise from the SAJJDAH position, and assume the sitting posture shown to the left.

Recitation

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَعَافِنِي وَارْفَعْنِي وَاجْبُرْنِي وَارْزُقْنِي

ALLAAHUM MAGH-FIRLEE WARHAM-NEE WAHDI-NEE
WA 'AFI-NEE WARFA'NEE WAJ-BUR-NEE WAR-ZUQ-NEE

Then recite

ALLÁH AKBAR
Allah is the greatest

And then assume SAJJDAH position once more

اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ

SAJJDAH

Posture 7



Instructions:

Go down to a kneeling position by placing both hands on knees, lowering oneself slowly and easily onto knees, then touch the head upon the ground so that the following seven body parts are in contact: forehead, two palms, two knees, toes of both feet

Recitation

Recite 3 Times

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHÁNA RÁB-BI-YAL A'ALÁ
Glory to my Lord, the most high

QUOOD

Posture 8

Instructions:

If the required number of Rakats is but two, the Salat would proceed to the next recitation

Recitation



التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝

QUOOD

Posture 8

Recitation

AT-TAHI-YÁTU LIL-LÁHI WAS-SALAWÁTU WAT-TAY-YIBÁTU.

All prayers and worship through words, action and sanctity are for Allah only.

AS-SALÁMU 'ALAIKA AY-YUHAN-NABIY-YU.

Peace be on you, O Prophet.

WARAHMATUL-LÁHI WABARAKÁTUH.

And Mercy of Allah and His blessings.

AS-SALÁMU 'ALAINÁ WA'ALÁ 'IBÁDIL-LÁHIS-SÁLIHÍN.

Peace be on us and on those who are righteous servants of Allah.

ASH-HADU AL-LÁ ILÁHA IL-LAL-LAHÚ.

I bear witness to the fact that there is no deity but Allah.

WA-ASH-HADU AN-NA MUHAMMADAN 'ABDUHU WARASÚLUH

I bear witness that Muhammad is His slave and messenger

Instructions:

In the three raka'át(i.e. Maghrib) or four raka'át (Like Zuhr, 'Asr and 'Ishá) Saláh you stand up for the remaining raka'át after Tashahhud. On the other hand if it is two raka'át (Fajr) Saláh, keep sitting and after this recite Darud (blessing for the Prophet) in these words:



QUOOD

Posture 8

Recitation



اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

AL-LÁHUM-MA SAL-LI 'ALÁ MUHAMMAD-IW WA 'ALÁ ÁLI MUHAMMADIN

O Alláh, exalt Muhammad and the followers of Muhammad

KAMÁ SAL-LAITA 'ALÁ IBRÁHÍMA WA'ALÁ ÁLI IBRÁHÍMA

As thou did exalt Ibrahim and his followers

IN-NAKA HAMÍDUM-MAJEED

Thou art the praised, the Glorious

QUOOD

Posture 8

Recitation



اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ
وَعَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

AL-LÁHUM-MA BÁRIK 'ALÁ MUHAMMAD-IW

O Alláh, bless Muhammad

WA 'ALÁ ÁLI MUHAMMADIN

and his followers

KAMÁBÁRAKTA 'ALÁ IBRÁHÍMA WA 'ALÁ ÁLI IBRÁHÍMA

as Thou has blest Ibrahim and his followers

IN-NAKA HAMÍDUM-MAJEED

Thou art the Praised, The Glorious

QUOOD

Posture 8

Recitation



رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءَ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

O Lord! Make me one who establishes regular Prayer,
and also (raise such) among my offspring
O our Lord! and accept thou my Prayer
O Lord! cover (us) with Thy forgiveness - me, my parents and all believers,
on they Day that the Reckoning will be established

Posture 9



Instructions:

Now turn your face to the right saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ط

AS-SALÁMU 'ALAIKUM WA-RAHMATUL-LÁH

Peace be on you and Allah's blessings.

Now turn your face to the left saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ط

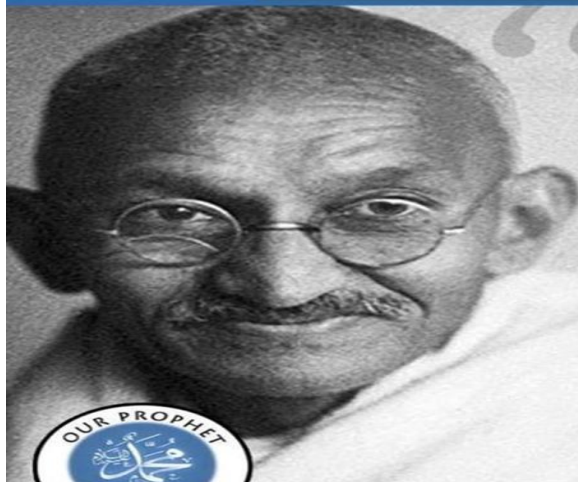
AS-SALÁMU 'ALAIKUM WA-RAHMATUL-LÁH

Peace be on you and Allah's blessings.

1

NON-MUSLIM VIEWS ABOUT MUHAMMAD

PEACE BE UPON HIM



I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life.

Mahatma Gandhi

The Prophet Muhammad ﷺ said: "To spend one morning or evening in the cause of Allah is better than the world and whatever is in it." (Bukhari)

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